

T H E A M E R I C A N M U S E U M,

For OCTOBER, 1789.

*The REFORMER, No. II. By
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Springfield, Connecticut.*

Piety the basis of virtue.

THE necessity of virtue to the happiness of society, was shewn in a former number. It is no less evident that a belief of, and regard to the government of a Deity, is the only sure foundation of virtue. What motive can there be sufficient to engage men in the general practice of sobriety, justice, integrity, and beneficence, and to restrain them from the contrary vices, if they can once disbelieve the doctrines of a divine government, and a future retribution? The beauty and reasonableness of virtue, and its tendency to the happiness of mankind in private and social life, though an argument of real truth and importance, yet is, in some respects, too refined to be clearly perceived, and, in other respects, too disinterested to be strongly felt by men not used to such speculations, or not already formed to a benevolent temper. But the consideration of an ever-present Deity, who exercises a righteous government in the world, and will bring his rational subjects to a solemn judgment, and distribute his rewards and punishments in the most equitable manner, according to their real characters, is an argument of awful weight, and level to the lowest capacity. To talk of virtue, independent of piety, is as absurd in morals, as it is, in nature, to talk of an animal that lives without breath. But how shall a sense of the Deity, his perfections and providence, and a future state, be generally diffused and maintained among a people, so as to become a principle prompting them to virtue, without some public forms of social worship? No means can be imagined so conducive to this end, as that divine institution, which requires us, at stated times, to intermit the common labours and amusements of life, and unite in acknowledging the Supreme Governor of the universe, in paying our devout adorations to him, and in hearing our duty to him, and to one another, inculcated upon us. The sabbath is an institution coeval with man's creation; revived in the time of Moses, numbered with, and placed on the same foot as the most important moral precepts, and constantly observed by the great founder of the christian dispensation, and by his servants, whom he immediately authorised to disseminate his religion in the world. The observance of a sabbath and of social worship, is of such importance to the preservation of religion, and to the happiness of a people, that God enjoins it as a grand condition of his favour, and second only to a belief of his existence. "Ye shall make no idols—I am the Lord your God, Ye shall keep my sabbaths and reverence my sanctuary; I am the Lord, If ye shall walk in my statutes, then will I give you rain in due season, and the land shall yield her increase; ye shall dwell therein safely. I will set my tabernacle among you, and my soul shall not abhor you." If sabbaths, social worship, and public instructions should be discontinued, ignorance, vice and savageness of manners would soon ensue; virtue, and even civility, would, in a great measure, be lost; government would either be subverted, or changed into downright tyranny; society must either disband, or be held together by absolute force. For, as there can be no piety without the worship of the Deity, nor real virtue without piety; so there can be no voluntary union nor mutual confidence in society, without virtue, and consequently no government but that which is of the most arbitrary kind, consisting in mere force and violence,

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THE REFORMER,
NUMBER III.

Religion patronized by government.
FROM the foregoing reasonings it follows, that the civil government of a people ought to provide for
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the encouragement of divine worship, because, without this, no people can long subsist in a state of freedom and happiness. It is sometimes asked, who should government have any thing to do with religion? But the answer is obvious; because religion has much to do with government. If any imagine, that rulers should never interpose in matters that relate to religion, let them consider, what would be the consequence, if all laws against injustice, fraud, perjury, profaneness, theft, and drunkenness, were abolished, and men were left to pursue, without controul, the dictates of their own lusts. Could society subsist? They will at once say, "this is carrying liberty too far. There must be laws against vice. But why should rulers enjoin men to observe a sabbath, or support and attend public worship?" The reason is plain; if public worship is a proper means of preventing vice, and promoting virtue, there is the same reason why they should make laws in favour of that, as why they should make laws for the punishment of vice. This is to secure the existence and happiness of society, in a way much more consistent with the dignity of human nature and the liberty of mankind, than to do every thing by whips, prisons, and cords.

No free government was ever maintained without some form of religion. No religion is so perfect and rational, so intelligible in its doctrines, pure in its precepts, powerful in its sanctions, and benevolent in its design, as the christian religion. It must then be the wisdom of any government to protect and encourage it, because this is to provide for the preservation of itself.

The law of Christ expressly requires, that divine worship be publicly maintained, and that all christians, according to their abilities, contribute their aid to this purpose. But it has not particularly pointed out the manner in which they shall do it. This is left to human prudence. All that government does in the case, is to prescribe the mode of doing that, which the law of Christ requires, and which every christian owns, must be done in some mode or other. And there can be nothing unjust in this, more than in pointing out certain

ways for the relief of the poor, whom the gospel requires us to relieve in some way or other; or in procuring schools for the education of youth, whom reason and religion require us to educate in knowledge and virtue, by some means or other, or in annexing penalties to certain dangerous vices, which religion obliges us to bear testimony against in some form or other.

The great end of divine worship is the salvation of men's souls. When we consider it only in this view, we think it absurd, that government should concern itself in the matter; for what has government to do, to direct me, how I shall be saved? Must I not judge for myself what is the way of salvation? Yes, by all means. But though this is the principal end of public worship, yet there is another end which it in fact serves, the present peace and happiness of mankind; and considered in this view, it as properly falls under the patronage of government, as learning or virtue, or any thing else, with which the happiness of society is essentially connected. The latter bear as real and as important a relation to men's future hopes, and on this principle might as reasonably be wrested out of the hands of government, as the former. But government encourages learning and virtue, not on the foot of their connexion with futurity, but on account of their tendency to the present happiness of society: and on the same principle it patronizes the worship of the Deity.

It would be absurd to prescribe certain forms of worship, and compel men to conform to these, and to these only; for every man must be at liberty to judge what is truth, and what is the most acceptable way of serving his Maker, and to conduct himself accordingly, provided his conduct no way interferes with the peace and safety of others. But to require an abstinence from the common labours of life one day in seven, and an attendance on the worship of God in some form or other, is no more an invasion of the rights of conscience, than a prohibition of vice, or an injunction to maintain the poor and support schools, is an invasion on the rights of conscience; for, though

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men may conscientiously differ, as to the particular forms of worship, yet christians, and almost all mankind are agreed, that God is to be worshipped in some mode or other; and he that is allowed to choose his own mode of doing that, which he owns himself obliged and professes himself willing to do, very absurdly complains of oppression.

Men may, if they please, traduce religion under the name of tradition, or government under the name of tyranny; but to call things by ill names alters not their nature. Truth ceases not to be truth, nor does a usage, good in itself, become evil, because the one has been believed, and the other practised by our fathers, or even by Jews. If our faith and practice are founded only in human authority, or human custom, they are essentially defective in a religious view; but to make the practice of others the mark of evil, is as absurd, as to make it the standard of right. If we must reject every thing in the gross, as wrong, which was adopted by our fathers, religion must of course change its nature every generation.

The observance of fasts, sabbaths, and public worship has lately been reproached as mere tradition. But however well the writer may mean, he reasons very ill. Instead of shewing it to be of evil tendency with respect to the morals, or the happiness of mankind, contrary to reason or revelation, his only argument is, that it is mere tradition or Judaism; that is, it is doing as others have done; and therefore should be done no more; and it was enjoined on Jews, and therefore ought to be abhorred by christians. But this rule would lead us as much to discard the virtues as the vices of our fathers; and to reject the whole decalogue as the fourth commandment. His arguments to prove that there ought to be no laws in favour of religion, operate alike against all laws in support of learning, virtue and good manners, that is, they operate not at all, unless it be in the mind of the thoughtless and undiscerning.



Reflexions upon fortitude, with re-

markable instances of this quality in the savages of America.

FORTITUDE and constancy of mind are qualities to which every nation, in proportion as it is civilized, lays a formidable claim, and to which, however, very few, were we to examine the matter thoroughly, can have any tolerable pretension, besides the compliment which on these occasions, each is so extremely liberal in paying to itself. In fact, it might not be difficult to prove, from every day's experience, that the propagation of the sciences, while they improve, generally enervate the mind, and that true fortitude and constancy of soul, are more the result of a self-approving conscience, than the effect of an excellent understanding.

A number of philosophers, who have astonished the world with the greatness of their genius, and the extent of their reading, might talk very prettily on this subject; but when they came once to put any of their own lessons into practice, this boasted resolution, of which they imagined themselves possessed, disappeared in an instant, and, from deservng the universal admiration of mankind, they became entitled to nothing but an absolute contempt. Cicero, in his orations, might express the greatest disregard of death he pleased, and tell us that a man should not hesitate a moment, in sacrificing his life for the good of his country; but the orator found the practice infinitely harder than the precept, and leaped himself with the enemies of the public, after all, in hope of saving the life, which he affected so highly to despise.

Who could talk better upon the virtues, or give more excellent lessons of morality, than lord St. Albans; yet who, when he fell from the pinnacle of honour and preferment, ever shewed a greater ferocity of mind, or took more infamous methods to repair his shattered fortune?—The most scandalous adulation that could be paid at court, he was constantly paying; and, notwithstanding after his disgrace, he was writing a book, which confers an honour on human nature, yet his intervals were taken up in defending every pernicious measure of the crown, and employed in destroying the liberty of his country. Need

the cause of his disgrace be mentioned here to prove, that notwithstanding his wonderful abilities, he wanted fortitude to resist the force of a trifling sum of money, and honestly to discharge the important duties of his trust? or what shall we say of a man, who, while he was establishing the highest testimony of human genius, for two or three hundred pounds erected an everlasting monument of human baseness too? In reality, science and understanding can do nothing more than teach our constancy and fortitude a nobler way of appearing; the qualities themselves must proceed from a firmer foundation than both.—The wisdom of Socrates gave a manner to his fortitude, which left an irresistible charm in his death; but the fortitude itself proceeded not from the excellence of his understanding, but the goodness of his heart.

But to prove beyond a possibility of dispute, that a knowledge of the sciences, has nothing to do in the qualities under consideration, let us only refer to the behaviour of a poor Indian, as related by Lafitaw, taken in battle by his enemies, and condemned as a sacrifice to the manes of such as either he himself or his countrymen destroyed in the field: the moment he is condemned, he opens his death song, and is fastened to a stake, the chiefs of the nation, which has taken him, sitting round a fire, and smoking all the time. Such as choose to be concerned in the execution, begin with torturing at the extremities of his body, till by degrees they approach the trunk; one pulls off all his nails from the roots; another takes a finger and tears off the flesh with his teeth; a third takes the finger thus mangled, and thrusts it into the bowl of a pipe made red hot, and smokes it like tobacco; others cut and slash the fleshy parts of his body, and sear the wounds immediately up with burning irons; some strip the skin off his head, and pour boiling lead upon it; others tear the flesh entirely from his arms, and twist the bare tendons and sinews round red hot irons, twisting and snapping at the same time; some pound his fingers and toes to pieces between two stones, others all the while distending and stretching every limb and joint, to increase the inconceivable

horror of his pains. During this, the miserable sufferer, sometimes, rendered insensible by the torture, falls into so profound a sleep, that they are obliged to apply the fire to recover him, and untie him, to give a breathing to the fury of their own revenge. Again he is tied, and his teeth drawn one by one, his eyes beat out, and no one trace of humanity left in his visage; in this situation, all over one continued mummy, one inexpressible wound, they beat him from one to another with clubs: the wretch, now up, now down, falling in their fires at every step, till at last, wearied out with cruelty, some of their chiefs put an end with a dagger to his sufferings, and terminate the execution, which often lasts five or six hours, by ordering on the kettle, and making a feast as horrid and barbarous as their revenge.

But what renders this more surprising, is a contest which subsists all the time between the sufferer and them, whether he has most fortitude in bearing, or they ingenuity in aggravating his pangs; at every interval they give him, he smokes unconcerned with the rest, without one murmur or appearance of a groan, recounts what exploits he has done, and tells them how many of their countrymen he has killed, in order to increase their fury; nay, he reproaches them with an ignorance of torturing, and points out such parts of his body himself, as are more exquisitely sensible of pain.—The women have this part of courage with the men, and incredible soever as such an astonishing constancy of mind may appear, it would be as odd to see one of these people suffer in another manner, as it would be to find an European who could suffer with any thing like their fortitude; an inflexible conformity to the principles in which they are bred is the occasion of this fortitude, and without one spark of learning, occasions a behaviour, which distances the most celebrated stories of antiquity, and baffles the profoundest lessons of all the philosophers.



An essay on the causes of the variety of complexion and figure in the human species. To which are added, strictures on Lord Kaim's discourse,

on the original diversity of mankind. By the reverend Samuel Stanhope Smith, D. D. vice-president, and professor of moral philosophy, in the college of New Jersey; and M. A. P. S.—P. 186.

TO evince that the state of society has a great effect in varying the figure and complexion of mankind, I shall derive my first illustration from the several classes of men in polished nations. And then I shall shew that men, in different states of society, have changed, and that they have it continually in their power to change, in a great degree, the aspect of the species, according to any general ideas or standard of human beauty which they may have adopted.

1. And, in the first place, between the several classes of men in polished nations, who may be considered as people in different states of society, we discern great and obvious distinctions, arising from their social habits, ideas, and employments.

The poor and labouring part of the community are usually more swarthy and squalid in their complexion, more hard in their features, and more coarse and ill-formed in their limbs, than persons of better fortune, and more liberal means of subsistence. They want the delicate tints of colour, the pleasing regularity of feature, and the elegance and fine proportions of person. There may be particular exceptions. Luxury may disfigure the one—a fortunate coincidence of circumstances may give a happy assemblage of features to the other. But these exceptions do not invalidate the general observation*.

NOTE.

* It ought to be kept in mind, through the whole of the following illustrations, that, when mention is made of the superior beauty and proportions of persons in the higher classes of society, the remark is general. It is not intended to deny that there exist exceptions both of deformity among the great, and of beauty among the poor; and those only are intended to be described, who enjoy their fortune with temperance; because luxury and excess tend equally with extreme poverty, to debilitate and disfigure the human constitution.

Such distinctions become more considerable by time, after families have held for ages the same stations in society. They are most conspicuous in those countries, in which the laws have made the most complete and permanent division of ranks. What an immense difference exists, in Scotland, between the chiefs and the commonalty of the highland clans? If they had been separately found in different countries, the philosophy of some writers would have ranged them in different species. A similar distinction takes place between the nobility and peasantry of France, of Spain, of Italy, of Germany. It is even more conspicuous in many of the eastern nations, where a wider distance exists between the highest and the lowest classes in society. The naires or nobles of Calicut, in the East Indies, have, with the usual ignorance and precipitancy of travellers, been pronounced a different race from the populace; because the former, elevated by their rank, and devoted only to martial studies and achievements, are distinguished by that manly beauty and elevated stature, so frequently found with the profession of arms, especially when united with nobility of descent; the latter, poor and laborious, exposed to hardships, and less, by their rank, without the spirit or the hope to better their condition, are much more deformed and diminutive in their persons; and, in their complexion, much more black. In France, says Buffon, you may distinguish by the aspect, not only the nobility from the peasantry, but the superior orders of nobility from the inferior, these from citizens, and citizens from peasants. You may even distinguish the peasants of one part of the country, from those of another, according to the fertility of the soil, or the nature of its product. The same observation has been made on the inhabitants of different counties in England. And I have been assured, by a most judicious and careful observer, that the difference between the people in the eastern, and those in the western counties in Scotland, is sensible and striking. The farmers, who cultivate the fertile counties of the Lothians, have a fairer complexion, and a better fi-

gure, than those who live in the west, and obtain a more coarse and scanty subsistence from a barren soil*.

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* It is well known, that coarse and meagre food is ever accompanied in mankind, with hard features and a dark complexion. Every change of diet, and every variety in the manner of preparing it, has some effect on the human constitution. A servant now lives in my family, who was bound to me at ten years of age. Her parents were in abject poverty. The child was, in consequence, extremely fallow in her complexion, she was emaciated, and, as is common to children who have lain in the ashes and dirt of miserable huts, her hair was flattered and worn away to the length of little more than two inches. This girl has, by a fortunate change in her mode of living, and indeed by living more like my own children than like a servant, become, in the space of four years, fresh and ruddy in her complexion, her hair is long and flowing, and she is not badly made in her person. A similar instance is now in the family of a worthy clergyman, a friend and neighbour of mine. And many such instances of the influence of diet, and modes of living, will occur to a careful and attentive observer. It equally affects the inferior animals. The horse, according to his treatment, may be infinitely varied in shape and size. The flesh of many species of game differs both in taste and colour according to the nature of the grounds on which they have fed. The flesh of hares, that have fed on high lands, is much fairer than those that have fed in vallies and on damp grounds. And every keeper of cattle knows how much the firmness and flavour of the meat depends upon the manner of feeding. Nor is this unaccountable. For as each element has a different effect on the animal system—and as the elements are combined in various proportions in different kinds of food, the means of subsistence will necessarily have a great influence on the human figure and complexion. The difference, however, between the common people in the eastern and western counties of Scotland, in several counties in England, and in

If, in England, there exists less difference between the figure and appearance of persons in the higher and lower classes of society, than is seen in many other countries of Europe, it is because a more general diffusion of liberty and wealth has reduced the different ranks more nearly to a level. Science and military talents open the way to eminence and to nobility. Encouragements to industry, and ideas of liberty, favour the acquisition of fortune by the lowest orders of citizens—And, these not being prohibited, by the laws or customs of the nation, from aspiring to connexions with the highest ranks, families in that country are frequently blended. You often find in citizens the beautiful figure and complexion of the noblest blood; and, in noble houses, the coarse features that were formed in lower life.

Such distinctions are, as yet, less obvious in America, because, the people enjoy a greater equality; and the frequency of migration has not permitted any soil, or state of local manners, to impress its character deeply on the constitution. Equality of rank and fortune, in the citizens of the united states, similarity of occupations, and of society, have produced such uniformity of character, that, hitherto, they are not strongly marked by such differences of feature as arise solely from social distinctions. And yet there are beginning to be formed, independently on climate, certain combinations of features, the result of social ideas, that already serve, in a degree, to distinguish the states from one another. Hereafter they will advance into more considerable and characteristic distinctions.

If the white inhabitants of America afford us less conspicuous instances, than some other nations, of the power of society, and of the difference of

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other nations, arises, perhaps, not only from their food, and the soil which they inhabit, but, in part likewise, from their occupations, as husbandmen, mechanics, or manufacturers. Husbandry has generally a happier effect on personal appearance, than the sedentary employments of manufacture.

ranks, in varying the human form, the blacks in the southern republics, afford one that is highly worthy the attention of philosophers—It has often occurred to my own observation.

The field slaves are badly fed, clothed, and lodged. They live in small huts, on the plantations where they labour, remote from the society and example of their superiors. Living by themselves, they retain many of the customs and manners of their African ancestors. The domestic servants, on the other hand, who are kept near the persons, or employed in the families of their masters, are treated with great lenity, their service is light, they are fed and clothed like their superiors, they see their manners, adopt their habits, and insensibly receive the same ideas of elegance and beauty. The field slaves are, in consequence, slow in changing the aspect and figure of Africa. The domestic servants have advanced far before them in acquiring the agreeable and regular features, and the expressive countenance of civilized society. The former are frequently ill shaped. They preserve, in a great degree, the African lips, and nose, and hair. Their genius is dull, and their countenance sleepy and stupid. The latter are straight and well proportioned; their hair extended to three, four, and, sometimes even, to six or eight inches; the size and shape of the mouth handsome, their features regular, their capacity good, and their look animated*.

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* The features of the Negroes in America have undergone a greater change than the complexion; because depending more on the state of society, than on the climate, they are sooner susceptible of alteration, from its emotions, habits, and ideas. This is strikingly verified in the field and domestic slaves. The former, even in the third generation, retain, in a great degree, the countenance of Africa. The nose, though less flat, and the lips, though less thick, than in the native Africans, yet are much more flat, and thick, than in the family servants of the same race. These have the nose raised, the mouth and lips of a moderate size, the eyes lively

Another example of the power of society is well known to every man acquainted with the savage tribes dispersed along the frontiers of these republics. There you frequently see persons who have been captivated from the states, and grown up, from infancy to middle age, in the habits of savage life. In that time, they universally contract such a strong resemblance of the natives in their countenance, and even in their complexion, as to afford a striking proof that the differences which exist, in the same latitude, between the Anglo-American and the Indian, depend principally on the state of society*.

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and sparkling, and often the whole composition of the features extremely agreeable. The hair grows sensibly longer in each succeeding race; especially in those who dress and cultivate it with care. After many enquiries, I have found, that, wherever the hair is short and closely curled in negroes of the second or third race, it is because they frequently cut it, to save themselves the trouble of dressing. The great difference between the domestic and field slaves, gives reason to believe, that, if they were perfectly free, enjoyed property, and were admitted to a liberal participation of the society, rank, and privileges of their masters, they would change their African peculiarities much faster.

* The resemblance between these captives, and the native savages, is so strong, as at first to strike every observer with astonishment. Being taken in infancy, before society could have made any impressions upon them, and spending in the solitude and rudeness of savage life that tender and forming age, they grow up with the same apathy of countenance, the same lugubrious wildness, the same swelling of the features and muscles of the face, the same form and attitude of the limbs, and the same characteristic gait, which is a great elevation of the feet when they walk, and the toe somewhat turned in, after the manner of a duck. Growing up perfectly naked, and exposed to the constant action of the sun and weather, amidst all the hardships of the savage state, their colour becomes very deep. As it is but a

The college of New Jersey furnishes, at present, a counterpart to this example. A young Indian, now about fifteen years of age, was brought from his nation, a number of years ago, to receive an education in this institution. And from an accurate

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few shades lighter than that of the natives, it is, at a small distance, hardly distinguishable. This example affords another proof of the greater ease with which a dark colour can be impressed, than effaced from a skin originally fair. The causes of colour are active in their operation, and speedily make a deep impression. White is the ground on which this operation is received. And a white skin is to be preserved only by protecting it from the action of these causes. Protection has merely a negative influence, and must therefore be slow in its effects; especially as long as the smallest degree of positive agency is suffered from the original causes of colour. And as the skin retains, with great constancy, impressions once received, all dark colours will, on both accounts, be much less mutable than the fair complexion. That period of time, therefore, which would be sufficient in a savage state, to change a white skin to the darkest hue the climate can impress, would, with the most careful protection, lighten a black colour, only a few shades. And because this positive and active influence produces its effects so much more speedily and powerfully than the negative influence, that consists merely in guarding against its operation; and since we see that the skin retains impressions so long, and the tanning incurred by exposing it one day to the sun, is not in many days to be effaced, we may justly conclude, that a dark colour, once contracted, if it be exposed but a few days in the year to the action of the sun and weather, will be many ages before it can be entirely effaced. And unless the difference of climate be so considerable as to operate very great changes on the internal constitution, and to alter the whole state of the secretions, the negro colour, for example, may, by the exposure of a poor and servile state, be rendered almost perpetual.

observation of him, during the greater part of that time, I have received the most perfect conviction that the same state of society, united with the same climate, would make the Anglo-American and the Indian countenance very nearly approximate. He was too far advanced in savage habits, to render the observation complete, because, all impressions received in the tender and pliant state of the human constitution, before the age of seven years, are more deep and permanent, than in any future, and equal period of life. There is an obvious difference between him and his fellow-students in the largeness of the mouth, and thickness of the lips, in the elevation of the cheek, in the darkness of the complexion, and the contour of the face. But these differences are sensibly diminishing. They seem to diminish the faster, in proportion, as he loses that vacancy of eye, and that lugubrious wildness of countenance, peculiar to the savage state, and acquires the agreeable expression of civil life. The expression of the eye, and the softening of the features, to civilized emotions and ideas, seems to have removed more than half the difference between him and us. His colour, (though it is much lighter than the complexion of the native savage, as is evident from the stain of blushing, that, on a near inspection, is instantly discernible) still forms the principal distinction*. There is less difference between his features and those of his fellow-students, than we often see between persons of civilized society. After a careful attention to each particular feature, and comparison of it with the correspondent feature in us, I am now able to discover but little difference. And yet there is an obvious difference in the whole countenance. This circumstance has led me to conclude that the varieties among mankind are much less than they appear to be. Each single trait or limb, when examined apart, has, perhaps, no diversity that may not be easily accounted for, from known and

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* See the preceding note, for a reason why the complexion is less changed than many of the features,

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obvious causes. Particular differences are small. It is the result of the whole that surprizes us, by its magnitude. The combined effect of many minute varieties, like the product arising from the multiplication of many small numbers, appears great and unaccountable. And we have not patience, or, it may be, skill, to divide this combined result into its least portions, and to see, in that state, how easy it is of comprehension or solution.

The state of society comprehends diet, clothing, lodging, manners, habits, face of the country, objects of science, religion, interests, passions, and ideas of all kinds, infinite in number and variety. If each of these causes be admitted to make, as undoubtedly they do, a small variation on the human countenance, the different combinations and results of the whole, must necessarily be very great; and, combined with the effects of climate, will be adequate to account for all the varieties we find among mankind*.

Another origin of the varieties springing from the state of society, is found in the power which men possess over themselves, of producing great changes in the human form, according to any common standard of beau-

ty which they may have adopted. The standard of human beauty, in any country, is a general idea, formed from the combined effect of climate and of the state of society. And it reciprocally contributes to increase the effect from which it springs. Every nation varies as much from others in ideas of beauty, as in personal appearance. Whatever be that standard, there is a general effort to attain it, with more or less aid and success, in proportion to the advantages which men possess in society, and to the estimation in which beauty is held.

To this object tend the infinite pains to compose the features, and to form the attitudes of children, to give them the gay and agreeable countenance that is created in company, and to extinguish all deforming emotions of the passions. To this object tend many of the arts of polished life. How many drugs are sold, and how many applications are made for the improvement of beauty? how many arts of different kinds live upon this idea of beauty? If we dance, beauty is the object; if we use the sword, it is more for beauty than defence. If this general effort after appearance sometimes leads the decrepid and deformed into absurdity, it has, however, a great and national effect. Of its effect in creating distinctions among nations, in which different ideas prevail, and different means are employed for attaining them, we may frame some conceptions from the distinctions that exist in the same nation, in which similar ideas and similar means are used, only in different degrees. What a difference is there between the soft and elegant tints of complexion in genteel life, and the coarse ruddiness of the vulgar?—between the uncoloured features and unpliant limbs of an unpolished rustic, and the complacency of countenance, the graceful and easy air and figure of an improved citizen?—between the shape and meaning face of a well bred lady, and the soft and plump simplicity of a country girl?—we now easily account for these differences, because they are familiar to us, or, because we see the operation of the causes. But if we should find an entire nation distinguished by one of these characters, N 2

NOTE.

* As all these principles may be made to operate in very different ways, the effect of one may, often, be counteracted, in a degree, by that of another. And climate will essentially change the effects of all. The people in different parts of the same country, may, from various combinations of these causes, be very different. And, from the variety of combination, the poor of one country may have better complexion, features, and proportions of person, than those in another, who enjoy the most favourable advantages of fortune. Without attention to these circumstances, a hasty observer will be apt to pronounce the remarks in the essay to be ill-founded, if he examines the human form, in any country, by the effect that is said to arise from one principle alone, and does not, at the same time, take in the concomitant or correcting influence of other causes.

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and another by the contrary, some writers would pronounce them different races; although a true philosopher ought to understand that the cultivation of opposite ideas of beauty must have a greater effect in diversifying the human countenance, than various degrees, or modes, of cultivating the same ideas. The countenance of Europe was more various, three centuries ago, than it is at present. The diversities, that depend upon this cause, are insensibly wearing away, as the progress of refinement is gradually approximating the manners and ideas of the people to one standard. But the influence of a general idea, or standard, of the human form—and the pains taken, or the means employed, to bring our own persons to it—are, through their familiarity, often little observed. The means employed by other nations, who aim at a different idea, attract more notice by their novelty. The nations beyond the Indus, as well as the Tartars, from whom they seem to have derived their ideas of beauty with their origin*, universally admire small eyes and large ears. They are at great pains, therefore, to compress their eyes at the corners, and to stretch their ears by heavy weights appended to them, by drawing them frequently with the hand, and by cutting their rims, so that they may hang down to their shoulders, which they consider as the highest beauty. On the same principle, they extirpate the hair from their bodies; and on the face, which they shave, they leave only a few tufts here and there. The Tartars often extirpate the whole hair of the head, except a knot on the crown, which they braid and adorn

NOTE.

* It is probable that the countries of India and China might have been peopled before the regions of Tartary; but, the frequent conquests which they have suffered, and particularly the former, from Tartarian nations, have changed their habits, ideas and persons, even more perhaps than Europe was changed by the deluge of barbarians that overwhelmed it, in the fifth century. The present nations beyond the Indus are, in effect, Tartars changed by the power of climate, and of a new state of society.

in different manners. Similar ideas of beauty, with regard to the eyes, the ears, and the hair—and similar customs, in the aborigines of America, are no inconsiderable proofs, that this continent has been peopled from the north-eastern regions of Asia†. In Arabia and Greece, large eyes are esteemed beautiful; and in these countries they take extraordinary pains, to stretch the lids, and extend their aperture. In India, they dilate the forehead in infancy, by the application of broad plates of lead. In China, they compress the feet. In Caffraria, and many other parts of Africa, and in Lapland, they flatten the nose, in order to accomplish a capricious idea of beauty. The skin, in many nations, is darkened by art; and all savages esteem certain kinds of deformity to be perfections; and strive to heighten the admiration of their persons, by augmenting the wildness of their features. Through every country on the globe, we might pro-

NOTE.

† The celebrated dr. Robertson, in his history of America, deceived by the misinformation of hasty or ignorant observers, has ventured to assert that the natives of America have no hair on their face or on their body; and like many other philosophers, has set himself to account for a fact that never existed. It may be laid down almost as a general maxim, that the first relations of travellers are false. They judge of appearances in a new country under the prejudices of ideas and habits contracted in their own. They judge from particular instances, that may happen to have occurred to them, of the stature, the figure, and the features of a whole nation. Philosophers ought never to admit a fact on the relations of travellers, till their characters for intelligence and accurate observation, be well ascertained; nor even then, till the observation has been repeated, extended, and compared in many different lights, with other facts. The Indians have hair on the face and body; but from a false sense of beauty they extirpate it with great pains. And traders among them are well informed, that tweezers for that purpose, are profitable articles of commerce,

ceed in this manner, pointing out the many arts which the inhabitants practise to reach some favourite idea of the human form—arts, that insensibly, through a course of time, produce a great and conspicuous effect—arts, which are usually supposed to have only a personal influence; but which really have an operation on posterity also. The process of nature in this is as little known as in all her other works. The effect is frequently seen. Every remarkable change of feature that has grown into a habit of the body, is transmitted with other personal properties, to offspring. The coarse features of labouring people, created by hardships, and by long exposure to the weather, are communicated. The broad feet of the rustic, that have been spread by often treading the naked ground—and the large hand and arm, formed by constant labour—are discernible in children. The increase or diminution of any other limb, or feature, formed by habits that aim at an idea of beauty, may, in like manner, be imparted. We continually see the effect of this principle on the inferior animals. The figure, the colour, and properties of the horse, are easily changed according to the reigning taste. Out of the same original stock, the Germans who are settled in Pennsylvania, raise large and heavy horses; the Irish raise such as are much lighter and smaller. According to the pains bestowed, you may raise from the same race, horses for the saddle and horses for the draught. Even the colour can be speedily changed, according as fashion is pleased to vary its caprice. And, if taste prescribes it, the finest horses shall, in a short time, be black or white, or bay*. Human nature, much more pliant, and affected by a greater variety of causes from food, from clothing, from lodging, and from manners, is still more easily susceptible of change, according to any general standard, or idea of the human form. To this principle, as well as to the manner of living, it may be, in part, attributed, that the Germans, the Swedes, and

the French, in different parts of the united States, who live chiefly among themselves, and cultivate the habits and ideas of the countries from which they emigrated, retain, even in our climate, a strong resemblance of their primitive stocks. Those, on the other hand, who have not confined themselves to the contracted circle of their countrymen, but have mingled freely with the Anglo-Americans, entered into their manners, and adopted their ideas, have assumed such a likeness to them, that it is not easy now to distinguish from one another, people who have sprung from such different origins.

(To be continued.)

The Visitant, No. XII.—P. 149.

TRUE courage is founded on magnanimity, and is intimately connected with the social virtues.

Magnanimity renders the soul superior to misfortunes, but not insensible to them. Insensibility degrades our nature, by preventing the exertion of some of our best affections. But magnanimity bears up the mind under the pressure of affliction, by arguments drawn from the dignity of the soul, the vanity of every thing here below, the continual presence of an over-ruling providence, and the satisfaction of a good conscience. We admire the man whose foresight can prevent misfortunes; but we almost adore him, if he can bear them when they happen; especially if they are such as no human power could prevent. In the noble actions which a man may undertake for the good of his country, the glory of his name, and distinction in the commonwealth, are powerful incitements to activity. Therefore I am of opinion, that the highest exertion of a noble spirit consists in submitting patiently to the want of these, when he is disappointed in his expectations of success. Cato was doubtless possessed of a great mind; but his character is imperfect, because he could not submit to an evil which he was out of his power to remove.

I said that true courage was founded on magnanimity. To bear misfortunes, and to encounter danger in a good cause, are characteristic of the same noble spirit exerting itself in

NOTE.

* By choosing horses of the requisite qualities, to supply the studs.

different ways. The difference is obvious between the courage I am speaking of, and that intrepid spirit which some men owe to their constitution, whose actions aim at nothing noble and praise worthy. I must make the same distinction here which was made between patience and apathy. The former consists in being superior to danger, and the latter in being insensible of it. Charles XII. of Sweden, was fierce and intrepid, but so is the bear, the lion, and the panther. A man must possess qualities superior to those which distinguished that monarch, before we can properly call him brave.

When we form an idea of cowardice, if we always opposed it to that courage which magnanimity inspires, we should not be liable to mistake the nature of it. The coward is afraid either where there is no proper cause of fear, or where there are motives sufficient to bear him up against the danger. He that is afraid where there is reason to fear, and no such motives to animate him, cannot properly be called a coward. A man would hardly be reckoned one for running away from a wild beast, making towards him, with an open mouth ready to devour him, nor would he be esteemed brave, from throwing himself into his jaws. But if we suppose that by endangering his person, he might rescue another, unable to help himself, then indeed he would be entitled to the character of a man of courage. True courage therefore is founded on magnanimity, and requires some important end to call it forth to action.

From these principles it will be no difficult matter to prove what I advanced in the beginning of this paper, that true courage was connected with the social virtues. For it appears that a social principle must inspire it, and it is natural that the same principle which discovers itself in courage, and an intrepid spirit, should likewise produce the milder virtues of clemency and compassion.

I shall present my readers with the following letter upon the dissolute manners of the age, which my correspondent thinks may be of advantage to society.

To the Visitant.

Sir,

THE character which you assume of a Visitant, or public admonisher, claims from me a few lines on a matter of some importance to society. Your first appearance in this manner gave me a sensible pleasure: pleased with the hopes, that one who appeared so well qualified for the task he had undertaken, would in this time of general degeneracy, be of general utility. For my part I only mean in this letter to call in the small mite which my own experience furnishes, against the prevailing corruption of the age.

"In the early part of life, when our passions are strong, I contracted a pretty general acquaintance with my co-evals: pleasure was the object of our wishes, and dissipation its constant attendant: scarcely did we ever deny ourselves the gratification of our desires, however criminal in their nature. Our pursuits were of the most ignoble sort: we continually racked our inventions for fresh matter of criminal enjoyment, and vainly gloried in such enjoyments; and, at the same time, we derided those who, from rectitude of heart, and a generous concern for our welfare, could not but pity and lament our ill conduct. This, sir, was our course of life; and I flatter myself that I have profited by the unhappy consequences of it to my companions."

"One of them was soon stopped in his career of vice and folly, by a disease which proved mortal. Then it was, and not till then, that he saw his error—such was his unhappy condition, that it would require more force of sentiment and language to paint it in its proper colours, than I am master of; I beg leave, therefore, to quote, as very descriptive of it, a few lines from the "Dying Rake's soliloquy:"

"No friend to assist, no relation to grieve,

"And scarcely a bed my bare bones to receive;

"With solitude curs'd, and tormented with pain,

"Dissemper'd my body, distracted my brain—

" Thus from folly to vice, and from
vice to the grave,

" I sink, of my passion the victim and
slave :

" No longer debauch, or companions
deceive,

" But alarm'd at the vengeance I'd
fain disbelieve ;

" With horrors foreboding, despond-
ing I lie,

" Though tir'd of living, yet, fearing
to die."

" Truly affecting was this tragical
scene ; yet, it had but a momentary
effect on his surviving gay compa-
nions ; their next debauch burying all
remembrance of it. But to be as
brief in my narration as possible,
many of our former companions per-
sisted in their folly, until necessity im-
pelled them to seek, in part, another
course of life ; which a long mischiev-
ous habit of indolence had render-
ed very difficult—emaciated and en-
feebled as they were, through their
evil conduct ; some of them were on-
ly industrious for a time, till they had
gathered enough for more intempe-
rance ; others, thinking to become
temperate, fled to matrimony for shel-
ter ; where, soon after, having still a
hankering for their past pleasures,
they fatally relapsed into them ; they
not only squandered away their patri-
monial inheritance, but even suffered
their families to want the common
necessaries of life. Neither did the
evil end here. Their wives are often
shamefully and basely insulted ; and
hence ensue animosities, and all those
dismal calamities, which render a
state, designed by heaven to smooth
the rugged path of life—replete with
misfortunes. Their tender offspring
are unnaturally neglected and suffered
to run loose in the world, where, by
not having their steps watched, they too
often become a scandal to their friends,
and a reproach to their country.

" Such, sir, has been the unhappy
fate of my companions, which I
think an instructive lesson to the world,
because it is the natural effect of a si-
milar course of life.

" If what I have said should be
worthy of your observations in the
character of a Visitor, it will afford
me matter of real pleasure : but, if it
should not, at least, an old man may
comfort himself with having attempt-

ed to cast in his mite against that grow-
ing and dangerous evil, of giving, in
our youth, an ungoverned rein to our
passions.

" I am, sir, with unfeigned respect,
Your very humble servant,
Philad. April 16, 1768. A. B."



Thoughts on duelling.

THE usual excuse for duelling, is
the preservation of honour—let
us now examine what this honour is,
for in all my enquiries I never could
find a man of honour able to give me
any information concerning what he
called honour.

First, honour is not religion—for
the preservation of it being effected
by sending a friend into eternity, wel-
tering in his gore, it is plain that re-
ligion must not only be for the time
forgotten, but contemned and desert-
ed for ever, as a heap of fables fit
only for women and children.

Secondly, honour is not virtue—
for most part of the honourable quar-
rels which have come within my know-
ledge, originated from events that
shewed the total absence of virtue—
such as gaming, attachment to bad wo-
men, drinking, seduction, &c. &c.

Thirdly, honour is not courage—
for a man of real courage never lifts
his weapon in the defence of his vices,
but in the protection of his country,
or his person. And when we exa-
mine the false courage which animates
a duellist, we find it to be the pride
of despair, and an impious and dar-
ing contempt of the Supreme Being,
which no valiant hero ever yet indulg-
ed. Besides, of fifty duels, not five
prove mortal, owing to the pusillani-
mity of the parties, who tremble into
each other's arms, on the slightest
interposition of seconds ; nay, some
men of honour have been known to
give secret notice to officers of justice,
that they may be interrupted before
bloodshed can take place.

Fourthly, honour is not humanity—
view the bleeding body of a newly-
killed duellist—in the bloom of years
and health—cut off ere he yet knew
the value of the life he has lost—view
his parents—his frantic father—and
speechless mother—view their grey
hairs brought with sorrow to an un-
timely grave—and all this—in the pro-

tection of a harlot—the loss of a false trick—or the obscene altercation of a drunkard—view this—then say in what the humanity of a duellist consists—take humanity from the heart of man, and tell me what he is.

Since honour, then, can be referred neither to religion, nor virtue, nor courage, nor humanity, where are we to look for its source? I do not hesitate to answer, that it will be found in a mixture of pride, profligacy, and malignity. The quarrel arose in pride; that profligacy which despises the laws of heaven, and the dictates of conscience, led to revenge, and the quarrel was supported, it may be for years, with the blackest malignity of soul. We have seen instances, in which it was supported for many years, and in which no avocations, nor intercourse with foreign and various nations, were able to erase the principle of revenge. The *man of honour* thirsted for the blood of his supposed or real enemy; his soul was influenced by passion and malignity, and nothing but human blood could cool its ardour.

But some will say, “here is a man who supposes I have affronted him; I have done every thing in my power to persuade him that he is mistaken, but he insists on my fighting him; if I refuse, I am branded as a coward, and my companions shun me.” Can any thing be more plain than the duty of the challenged in a similar case? It is to reject his challenge, to assure him that when they meet, the challenged will defend himself, as against an assassin. This objection, being the only one that can possibly be offered, and the only excuse that ever can be made for accepting a challenge, I dismiss it in this manner, and will say no more concerning it.

Honour, in the true sense of that word, means character—and this being the definition of philosophers, and men of understanding, I prefer it to the specious, though fashionable explanations of every profligate in the world, whether he wield a sword or a quill. If honour be character, who is it that can hurt that?—Is it ourselves, or others? The answer is so obvious, that I need scarcely write it. In few words, we are ourselves the source of our honour or our disgrace, our character or our infamy—and does

a man, who calls me booby—who throws a glass in my face in wantonness—who says that I trumped a card, when I had one of the same suite in my hand—who hinders me from seducing his wife or his sister—who is mean enough to abuse me in a common newspaper—who, unknowingly, is witty concerning a foible I am guilty of—who refuses to intoxicate himself to the health of my favourite mistress—who does not return my salute from not having perceived that I did salute him—does such a man take from my honour, my character? Surely not. In some of the instances, he is an ill-bred man. Does that take from my character? In others, he protects the innocent. Does that take from my character? I repeat it, nothing can affect our honour, or our character, unless what comes from ourselves.



Resignation.

THE darts of adverse fortune are always levelled at our heads. Some reach us; some graze against us, and fly to wound our neighbours. Let us, therefore, impose an equal temper on our minds, and pay without murmuring the tribute which we owe to humanity. The winter brings cold, and we must freeze. The summer returns with heat, and we must melt. The inclemency of the air disorders our health, and we must be sick. Here we are exposed to wild beasts, and there to men more savage than the beasts; and if we escape the inconveniences of the air and the earth, there are perils by water and perils by fire. This established course of things, is not in our power to change; but it is in our power to assume such a greatness of mind, as becomes wise and virtuous men; as may enable us to encounter the accidents of life with fortitude, and to conform ourselves to the order of nature, who governs her great kingdom, the world, by continual mutations. Let us submit to this order; let us be persuaded that whatever does happen, ought to happen, and never be so foolish as to expostulate with nature. The best resolution we can take, is to suffer what we cannot alter, and to pursue, without repining, the road which pro-

vidence, who directs every thing, has marked out to us : for it is not enough to follow ; and he is but a bad soldier, who fights, and marches on with reluctance. We must receive the orders with spirit and cheerfulness, and not endeavour to sink out of the post which is assigned us in this beautiful disposition of things, whereof even our sufferings make a necessary part.

Let us address ourselves to God, who governs all, as Cleanthes did in those admirable verses, which are going to lose part of their grace and energy in my translation of them.

Parent of nature ! master of the world !
Where'er thy providence directs, be-
hold

My steps with cheerful resignation
Fate leads the willing, drags the back-
ward on,

Why should I grieve, when, grieving,
I must bear ?

Or take with guilt, what guiltless I
might share ?

Thus let us speak, and thus let us act. Resignation to the will of God is true magnanimity. But the sure mark of a pusillanimous and base spirit, is to struggle against ; to censure the order of providence, and, instead of mending our own conduct, to set up for correcting that of our Maker.



The friend. No. VI. Written by the reverend Timothy Dwight, under the signature of James Littlejohn, esq.—Page 156.

THERE is no more fashionable topic of conversation, than the praise of candour and liberality, and the condemnation of prejudice and contraction. My habitual attention to manners, has frequently led me critically to examine the different meanings annexed to these terms, by different persons. This examination has convinced me, that they are used with significations totally opposite, and that many persons, if they were properly understood, would be found to patronize prejudice, under the name of candour, and to stigmatize candour, under the name of prejudice.

Candour may be defined, a disposition of mind, which willingly allows to every argument, cause, and character, its real weight and importance.

It ought here to be remarked, that it is wholly a disposition, and is by no means necessarily connected with genius, or learning ; but is found in every degree of abilities, both natural and acquired.

If this definition be just, nothing can be more remote from candour, than the ideas often affixed to it ; nor can any thing be more correspondent with it, than the conduct, which is often censured as the height of prejudice.

Truth is of great and inestimable importance ; and error is not only worthless, but contemptible. Candour must, of course, esteem truth of the highest worth, and adhere to it with the utmost steadiness. A constant adherence to truth being, therefore, the necessary conduct of candour, indifference to truth is its immediate opposite. Virtue is of infinite value, dignity, and loveliness. According to these characteristics must it be viewed by candour, and every view of it, which varies from these characteristics, so far varies from the views of candour. In conformity with these remarks, the Being, who is possessed of infinite candour, regards truth and virtue with infinite complacency, and vice and error with infinite loathing. In his adherence to truth and virtue, there is no variation, or intermission, nor the least relaxation in his hatred of error and vice. Hence the strictest adherence to a good cause, and the firmest opposition to a bad one, is not only a conformity to the most perfect candour, but its necessary dictate.

Benevolus is a person of eminent knowledge and virtue. To his eye, truth is ornamented with charms wholly irresistible ; and a virtuous action recommends its author to him more than the possession of a sceptre. His heart and hand are always open to the wants, and the welfare of mankind ; and even the worst of wretches, in real distress, will ever command his assistance. An argument fairly exhibited to him will be allowed its full weight, and, in spite of authority, or multitude, an opinion, supported by evidence, will receive his assent—Virtue, even in rags, instinctively engages his reverence ; and I have often seen him pull off his hat, with a very

complaisant bow, to an honest beggar. But he pays no respect to folly, nor allows it, in any circumstances, the title of wisdom. Of all men living, perhaps he regards villainy with the least complaisance, and the least indulgence. He neither dares, nor wishes to say, let the opinions of those around be ever so different from his own, that among various sentiments he thinks there is no preference. As he knows that practices are wholly the result of principles, that truth is the natural parent of virtue, and error of vice, no temptation could induce him to express an indifference concerning subjects of such mighty importance. To the force of argument, could it be produced, he would yield up his philosophy, his politics, or even his religion; but to fashionable opinion, or to the mere names of great men, he would not concede the difference between tweedle-dum and tweedle-dee. He would cheerfully spend a day, or even a week, in persuading a person, whom he esteemed erroneous, that his principles were mistaken, and that others were just; and should all his endeavours fail of success, he would still treat his antagonist with entire civility, and tender him every office of good will. The reputed improbability, or the disreputable novelty of an opinion, has no influence on his scrutinies, or his belief; and, could but reasonable evidence be offered, he would recede from every opinion he has once entertained, and admit Hume was a man of candour, Voltaire a philosopher, the earth supported by a great turtle, or the moon a large cheese, fresh from a Welshwoman's dairy.

Gallio entered the years of manhood just before the late war commenced. Debates at that time ran high, and every circle teemed with politics, warmth, and contention. The cause was mighty and interesting, involving property, freedom, happiness, and life. On such an occasion, virtue demanded feeling, and to be indifferent was selfishness and malevolence. In the course of numerous debates, at which Gallio was present, and many of which were managed with reason and propriety, I never knew him fail of winding up the conversation, with a self approving brag

of security, and a declaration that he was of neither side. If you ask him his opinion concerning two parties, however respectable the one, and however unworthy the other, he uniformly expresses it in that contemptible refuge of indolence and insensibility—there is blame on both sides. Choose him an arbitrator of disputes between you and your neighbour, and he will invariably split the difference. In a collection of Christians, strenuously asserting the evidence of revelation, he will observe, that it is very difficult to answer their arguments; in a circle of infidels, strenuously opposing it, he will remark, there is doubtless much weight in what is advanced. With Calvinists he passes for a Calvinist, and with Arminians for an Arminian—without assenting to either sect, or approving of the opinions of either. With whigs he is, in their opinion, a whig, and with tories, a tory; but is neither a tory nor whig, nor did he ever declare himself of either party. If he hears his best friend stigmatized for a scoundrel, he observes—All men have their failings. If his Maker is insulted in his presence, he remarks—Men will make their observations. Gallio is neither the friend, nor the enemy of any man, party, or cause. All persons of unworthy characters, engaged in disreputable parties, or holding opinions incapable of being supported, are pleased with Gallio; for he never censures their characters, opinions, or purposes; but makes such observations, as look like approbation, and leaves them pleased with themselves, and of consequence pleased with him. With the world at large, he is a man of good nature, and with the persons just mentioned, a man of uncommon liberality.

As I am perfectly acquainted with both these persons, it is with no small mortification, that I hear Benevolus frequently characterized as a man of prejudice, rigidity, and illiberality; and candour, liberality, and catholicism as often attributed to Gallio. As I wish my countrymen to adopt just and defensible opinion, I cannot but be chagrined to see the love of truth and virtue, the most illustrious trait in an intelligent character, esteemed

prejudice and illiberality; or to see a total indifference to every thing valuable, or despicable, mistaken for candour. It is true, such an indifference gives no unwarrantable preference to one subject above another; for it gives no preference of any kind. But to feel as friendly to vice as to virtue, to error as to truth, to love an honest man no more than a knave, to view the happiness of millions hanging in dreadful suspense with a phlegmatic insensibility, is prejudice of a most unworthy and contemptible nature.

Like all other prejudices, this leads the mind to an uniform train of erroneous opinions. Among others, none can be of greater magnitude than those I have mentioned. To think lightly of truth and virtue, or to be insensible to the infinite preference of virtue to vice, of truth to error, and of right to wrong, is to entertain as false and as fatal opinions as can be devised. Neither the scepticism of Hume, nor the phrensy of Murray, ever floated through the region of dreams, with a more bewildered flight, than the mind of that person, who feels no attachments nor disrelishes towards moral objects.

There are innumerable persons, who partially wear the character of Gallo. Scelestus never speaks respectfully of virtue, nor contemptuously of vice, because either conduct would lead the company around him to make application to himself; and because he is unwilling to become his own satyrist, or the panegyrist of those who are most unlike him. Yet Scelestus is on every occasion a decided patroniser of whiggism and public spirit; for he thinks his own political life has been esteemed consistent with his declarations. Egon is totally silent at the mention of all virtuous conduct, except the payment of debts. Egon, being rich, finds the payment of debts easy, and advantageous to his interests, and is clamorous in its commendation. Helvius is a professed dissembler of political conversation, and attachments; but speaks largely in behalf of the exteriors of religion. Helvius, through reluctance to render any service to his country, during the late war, adopted a most suspicious ambiguity of con-

duct; to avoid condemning which, he never commends political integrity in others. At the same time, to gain the reputation of acting upon principle, he became remarkably punctual in his attendance at church. Arrius warmly panegyrises the character of a good friend. Arrius fought for Caligula, to whom he had professed friendship, although he knew the villain was justly chastised for the grossest injury to the family of his benefactor. In the next debauch, Caligula attempted the virtue of Arrius's sister, but Arrius was too good a friend to resent such a trifle.

All these pass for persons of great candour, with every class of mankind, who would be wounded by the reproaches of honesty. Every man, who knows himself to be in this situation, who shrinks from the searching, meaning eye of virtue, who trembles at the approach of discovery, who is conscious that his opinions and practices will not bear examination, who feels himself shaded by the neighbourhood of piety, and who takes the alarm at the promulgation of tenets dangerous to guilt, will be highly pleased to find those, who are in some degree respectable, manifest even an indifference to his vices and follies, and to escape with a laugh of ironical approbation, where he shivered at the stings and scourges of truth. To all, who grant this indulgence to his particular failings, he pays a tribute of good names. His applause, indeed, is by no means the effect of gratitude; for it is designed ultimately for himself. While he celebrates the candour of his favourers, he means to insinuate, that all others, if influenced by candour, would treat his conduct with the same tenderness, and speak of his character with similar respect.

To men of just inquiry, and enlarged sentiments, all the instances abovementioned, will appear to be the effect of gross prejudice, and criminal insensibility. In the eve of such men, he alone will deserve the honourable epithets of candid and impartial, who is the real, fixed friend of all those interests, which the harmonizing dictates of common sense and revelation have represented as valuable. Such persons, it is true, are

liable to error; otherwise they would cease to be men: but, when they are exposed to a few trivial mistakes, the sceptic, the voluptuary, and the worldling will be lost in a wilderness of falshood. This disposition is indeed the great, the only guide to truth and rectitude; and he, who is unpersuaded of it, when fairly unveiled, will ever appear alike contemptible for his disposition and his opinions.



An infallible scheme for paying off the continental debt, and defraying the current expenses of government, without any additional tax either grievous or burdensome to the laborious or industrious subjects of the united states: by an old financier.

THE great distress of this unhappy country is too visible to all, except those who have the power to redress it. We may observe through the whole continent, one universal complaint of the decay of trade, general bankruptcies, deficiency of money, and rapaciousness of tax-gatherers; and yet I cannot find, amongst all the schemes, proposed to lessen these evils, any one in particular, which seems likely to succeed. But what is still an addition to this melancholy prospect of affairs, is the unbounded extravagance, both in dress and entertainments, in which persons of some property, as well as those of no property, seem willing to indulge.

We are affected in quite a different manner from all the nations upon earth; for, with others, wealth is the mother of luxury, but with us, poverty has the very same effect; with others, scarcity is the parent of industry, but with us, it is the nurse of idleness and vice. We labour to imitate the kingdoms of Europe in nothing but their extravagance, without having the same plentiful aids of commerce, or applying ourselves to the study of fair dealing, to maintain it. So that, in short, by our own ill management, we are brought to so low an ebb of wealth and credit, that our condition seems incapable of relief.

But, having the interest of this our common country at heart, I do not intend this essay as a detail of our present grievances, but as a remedy against them; and for that purpose, I

have laboured to find out such a scheme, as will discharge the public debt, without oppressing the citizens, and that in so short a time, that we may neither complain of being loaded with long continued taxes, nor quite despair of being once more in a condition to have, at least, the appearance of honesty and industry, if nothing better.

Let us consider what those vices are, which at present prevail most amongst us—upon enquiry, we shall find them to be fraud, treachery, deceit, and ingratitude, with their auxiliaries, perjury, drunkenness, blasphemy, slander, and infidelity.

Would it not then be worthy of our consideration, and that of the different legislatures, to enquire whether a moderate tax upon every particular vice would not be more conducive to our welfare, than the cramping our foreign and domestic trade? Such a tax must of necessity yield a vast revenue, and prove a most infallible scheme for our prosperity.

But before I proceed to particulars, it may not be amiss to premise, that this tax is not designed for any one state or county; but to extend itself universally over the whole continent; because different vices may flourish in different states, or even counties of the same state; like different plants in their different soils: as perjury in one, fraud in another, deceit and ingratitude in a third, treachery in a fourth, plunder and rapine in a fifth, and so of the rest. However, in some states, I take perjury to be the most important and particular staple vice—And, lest any disputes may hereafter arise, about the nature of perjury, or what persons are to be subject to this tax—I must here also premise, that every lie, confirmed by an oath, is undoubtedly perjury, whether before a chancellor, a magistrate, or behind a counter; and therefore do not doubt, but the trading part of our people will be great benefactors to the public in this particular article, as well as those who retire from trade with a moderate competency, under the great law batteries provided for their protection by the legislatures.

These two things being premised, let us suppose that in this extensive empire, five hundred persons are guilt-

ty of this little infirmity of perjury each day, which computation must be allowed very moderate—if we recollect that this number is not above a two-hundredth part of the inhabitants of any one of the middling states, Virginia and Massachusetts being left out of the number. And if we further consider what strong inducements our people have to practise it from its being often so exceedingly beneficial—if we consider the use made of it in all sorts of traffic—the great demands for it in law-suits—the great advantage of it in elections—and the undeniable profits of it in all prosecutions, we shall think the number five hundred still more reasonable. Let us suppose every one of this number to be perjured only once every day (which is a very favourable supposition) and subject only to a tax of one-fourth of a dollar for each offence; for which sum, perhaps, he may procure either the death of an enemy, an estate for his friend, or a fortune for himself (all which are esteemed very desirable); the tax will be by far too inconsiderable to make any one murmur, and yet will yield the sum of one hundred and twenty-five dollars per day, towards discharging our national debt. Besides, this tax, though very low, may in reality be very profitable to mankind, particularly to attornies, doctors, gamblers, taylors, invoice-makers, whether on saltwater or land, sheriffs, with their deputies, runners, and all that host of worthies, tavern-keepers, auctioniers, brokers, and other honest traders, who will scarce think it answerable to the expense of time, to forswear themselves for any profit, from one shilling to a quarter dollar inclusive; but will at least, for every transgression, expect to gain sufficient to defray the tax. However, I would have all sworn constables, and all collectors of this and many other taxes, entirely exempt from any penalty, as privileged persons; because, by that means, they will be enabled to be serviceable in their respective situations.

Conjugal infidelity, as the world goes at present, would furnish the public with a large sum, even at a very moderate tax; for it is now made an essential part of the polite gentleman's character; and he that has prevailed on the greatest number, pro-

portionally rises in reputation. Let us then compute that in the several parts of this continent, one thousand per day were liable to be taxed for this genteel vice, only at the small sum of a dollar hard money, (no paper currency to be taken in any of these taxes) the revenue arising from this impost would amount to £.375 per day; and in one year, to upwards of £.136,500 current money of Pennsylvania, &c.

I know it may be here objected, that I have computed upon too small a number, and that I might justly account rather upon four or five thousand a day in the several states of the union—but although I own this objection to be very strong, if we were to consider the opportunities of balls, play-houses, night-sermons, horse-racing, card playing, private banqueting, and many other commodious scenes for that kind of entertainment; yet I would rather choose to err on the right side, in too small, than too great a computation.

Drunkenness I would only tax at six pence, as it might be prejudicial to trade, as well as the revenue, to discourage it, and consequently subject the proposer to penalties. Let us then compute that only twenty thousand persons (which is not the two hundredth part of the people in the united states) were daily liable to be taxed, the amount would be £.500 per day. And how extremely moderate this computation is, may appear to any one who considers, that besides the usual opportunities of taverns, billiard-tables, and private houses, there are public feasts, weddings, and christenings, and many other irresistible inducements to this manly vice, which, perhaps, if nicely calculated, would daily furnish us with two-thirds more than our computed number, and by that means greatly conduce to the public good—However, I would by all means exempt all country justices of the peace, whether they had the rudiments of their education on the fore-castle of a trading sloop, brig, or other vessel; in the tap-room of a twopenny beer-house; or in the yet more laborious and ingenious occupation, of repairing old shoes and heels—or otherwise, in the due management of a cart, waggon, or dray; because, it would

be rather degrading to see such respectable personages insulted by meaner officers, as often as they might be discovered in such a condition.

Swearing would be a most universal benefit towards augmenting these funds; because it serves to season the discourse of all ranks and degrees of men, and may also be serviceable to ladies, upon any sudden and unexpected suspicion of irregular conduct. It is the principal ingredient and decoration of all modern jests, jokes, and love-speeches, disputes, threats, and promises, and consequently capable of affording an incredible revenue; however, let us suppose eighty thousand persons per day liable to a tax of five pence or six pence only, for each offence of this kind, which, considering the great number of taverns, tippling-houses, markets, shops, and gaming-houses, in the different states, is a very inconsiderable number; yet, even this article will furnish us with £.2000 per day, which would amount to a large sum, if only collected for six months in each year.

I am already apprehensive, that all military persons will expect an exemption from taxes on this account; because they may plead precedents for many generations; may allege the power of custom, the decency and agreeableness of it, when properly interspersed with other discourse, or, that the censorious world, would perhaps suspect that they knew nothing of God, if they did not some time or other mention his name, and many other reasons of equal weight: but though these remonstrances are very just, yet, as this is the only means by which standing armies in times of profound peace can possibly conduce to the national good, it will be hard to exempt them—However, as the military power would be liable to this tax in all its branches, and thereby be utterly impoverished, I believe it may not be improper to allow all foot-soldiers and field officers, ensigns, naval officers, cabin boys, and commissaries, forty or fifty oaths a day, entirely free from any tax or penalty.

As for slander, supposing only 40,000 per day, taxed at the foregoing moderate rate of 6d. for every offence, this article would daily afford the public (at the lowest computation)

£.1000, and as this is a favourite talent, we might have ventured to tax it much higher; but I would not wish to discourage so charitable a disposition, especially where it may promote the interest of my country.

As to the ladies, I have been always too great an admirer of their's, to desire any restriction should be laid on their pleasures, either private or public; and, therefore, I would have them taxed only half as much as the men, for every little error of this kind; because slander in men is an unnatural talent, and generally practised to ingratiate themselves with the opposite sex; whereas, this gentle failing in females, is innate, and impossible to be restrained; which is an unfortunate circumstance, that demands our utmost lenity and compassion. I think assemblies, gossiping houses, and all places of public resort for ladies, ought to be exempt from any penalty; because it is so material a part of the discourse and amusement of those places, that to tax them for each offence would be in effect to enjoin them perpetual silence, which (if it were possible) would be as great a mortification to themselves, as a disappointment to all flayers of reputation, and dealers in news.

Luxurious articles of every denomination should also be liable to a tax; and under this head, would be classed all family bibles, common prayer books, lives of the saints, psalm books, and such other books of divinity as are seldom used, unless to enter the births and baptisms of children in them. This being a purpose so repugnant to those sacred writings, that a tax of (at least) ten dollars a year, should be laid upon all such books, whenever the owners of them could not give satisfactory proof of their having opened them at either public or private devotions, above once or twice in a year; always reserving and excepting, nevertheless, to pretty beaux, and little misses, four Sundays, annually, for the sole purpose of admiring each other at any church, chapel, or other house of worship they may think proper, when and where it may be allowed them to turn over the leaves without reading a syllable of their contents; as the very appearance of such books, in a public place, might

be the means of setting a good example to those who never touch them upon any pretence whatever: but as I should not wish this to be considered in the nature of a partial tax, nor to bear hard upon those who have been many years used to indulgence, and of course, might think any restraint of this kind, an attack upon their liberty; from these considerations I would willingly allow all old bachelors and widowers above the age of forty, and all maiden ladies above the age of thirty-five, respectively, one whole year free of this tax, hoping that at the expiration thereof, they might conform to the rules prescribed by the laws of their country.

Let us now only consider the several sums arising from the tax on a few only, of our most simple vices, according to the computation made of them: and the equity and infallibility of the scheme must appear as demonstrable as any proposition in Euclid.

For perjury at 125 dollars per day or 3750 per month, will amount in current money	£. 1,406 5 0
Congugal infidelity £. 375 per day, or per month, to	11,250 0 0
Drunkenness £. 500 per day, or per month	15,000 0 0
Swearing £. 2000 per day, or per month	60,000 0 0
Slander £. 1000 per day, or per month	30,000 0 0
Total per month	£. 117,656 5 0

which, in the course of one year, will amount to one million, four hundred and eleven thousand, eight hundred and seventy-five pounds, like current money.

But lest by the universal poverty of our people, which is much to be feared, or by their growing more virtuous, (an unnatural change, that can never be reasonably apprehended) this daily income should fall short of what we have computed, I must beg leave to offer some other improvements of this scheme, which will undoubtedly answer all deficiencies; and for this purpose, if a severe tax was laid on all men who presumed to marry, until

they arrived at the age of knowing something of themselves, or of some occupation, whereby they might even hope to obtain some honest and competent livelihood; and upon all young women who contracted matrimony, before they arrived at the age of discretion, or knew any thing to qualify them for housekeepers and mistresses of families, except the art of bedizen- ing, painting, and dressing themselves a la mode de Harlequin (excepting and always reserving, with or without discretion, all ladies above the age of sixty, who might have a desire to enter into the holy order of matrimony; it being presumed at that period of life, that they would not contaminate future generations by transmitting any issue of so late a marriage.) If any should prove fool hardy enough to transgress a law so calculated for the happiness of mankind, each offence would be of material benefit to the public; and if providentially it should prove an effectual restraint, there must of consequence be fewer children in each family, and of course, the number of poor throughout the united states, must proportionably decrease.

As to the scheme of taxing bachelors, which hath lately been proposed by many honourable members in different assemblies of the states, I must beg leave to think it highly improper; because bachelors of all ranks and degrees, are real benefactors to the public, by not furnishing either beggars or oppressors of beggars, one of which must infallibly be the consequence of marriage in this great empire.

These, and many other expedients, might easily be furnished upon any emergency, to supply considerable sums for the continental debt. But as there will probably remain a surplus, if this plan be adopted, over and above our public debt, I would allow 100,000*l.* for salaries to such persons as shall be appointed collectors, and I hope this will be considered as an adequate provision, though generally, above one half of every tax is expended in paying the officers for collecting it. The overplus (if any) may be deposited in the treasury of the united states, for any other laudable, or pious use.

Thus would a moderate tax upon our vices, apparently contribute to

save this extensive empire from utter ruin. Many persons who have not the least excuse for their irregularities at present, (except the commendable public-spirited contempt for religion) might then plead in their own defence, that their immoralities had contributed to save their country. And by these means, we might be furnished with a multitude of patriots, who probably would never prove so in any other respect; therefore I must publicly declare, that there can be no other method, half so good as the one proposed, to make private vices, public benefits.

Philadelphia, April 25, 1788.

Importance of a proper system of education—establishment of a federal university recommended.

WHETHER viewed by the contemplative eye of the philosopher, or scanned by the more active mind of the politician and legislator, the happiness arising to society from the progress of science in the world, presents the most pleasing consequences, as our encouragement to establish institutions for the education of youth in every branch of literature. No country is more indebted to the cause of learning than America—to the well-informed mind of her citizens does she owe her present important rank in the scale of nations; to this is she indebted for her unparalleled advances to greatness and empire, and on this does the preservation of her future liberties and all the invaluable rights of human nature essentially depend. What more noble or engaging considerations can be urged, to prove the propriety and policy of our exertions to place on the most liberal and solid grounds, the education of the present generation?—Let schools and colleges be every where reared, as the more pleasing substitutes of jails and houses of correction, that a proper bias may be given to the tender mind, and youth trained up in the way they should in future walk: there is a native ingenuity in the disposition of mankind, which, by early cultivation, may be brought to maturity, and society thereby relieved in a great degree from the evils resulting from ignorance and obstinacy—its natural

offspring; and each individual, instead of being impelled by the fear of punishment, be drawn by a consciousness of duty, to act well his part. Constitutions and forms of government will little avail, without a general prevalence of religion—the cultivation of private virtue—and a refinement of the moral sense. America, from her local situation, possesses greater advantages, for the promotion of literature and the arts, than have marked any other nation, in the early stages of its political existence—not being subject to the constant inroads of barbarians, or the tyranny of superstition, nor interrupted by the frequent din of arms, ever hostile to the arts—Here peace waves her gentle banners, and, under the pleasing auspices of our present happy form of government, and enlightened administrators, science shall expand her genial rays, and the various fountains of learning through the continent, annually issue their streams, which, like the periodical inundations of the Nile, shall enrich the country all around.

While the lesser schools and every literary institution, however small, must be thought worthy the attention of government—I hope to see the establishment of a federal university*—it is an idea which has been heretofore suggested, and which presages much future advantage to the public. Such a university may be erected in a central situation of the union, under the management of able instructors, to which the students, graduating at the different state colleges, may repair, to finish their education, by remaining two or three years, and principally directing their studies to the political interests of their country—the great objects of legislation and national jurisprudence. As we have taken our station among the other nations of the world, it is highly proper we should form on national principles, which can be best done by promoting such institutions as have a tendency to remove local views and habits, and beget mutual confidence,

NOTE.

* See a plan for this purpose in the American Museum, vol. IV. p. 442.

esteem, and good fellowship, between those who are embarked in the same bottom, and must rise or fall together. The institution above alluded to, I think will be happily calculated to answer those valuable purposes, and have the most beneficial effects, in a political view. In order to avoid the idea, or prevent its being in fact an exclusive kind of education, it ought to be constructed on the most economical plan, that the expense may be no bar to those who may wish to participate of the instruction there to be received, to form themselves for future eminent services to their country, to which their studies ought more particularly to be directed. Contracted and envious minds will always view with pain every exertion made to cultivate and improve the understandings of others, so as to raise them above the level of their own: but this I presume will be no objection of weight to the establishment of those seminaries of learning and science, where men may be well instructed in the rights of human nature, and strengthened in their abilities, to assert those rights, and preserve them inviolate from that tyranny and oppression under which mankind have too often groaned in less enlightened ages.

We find, by a review of the history of ancient Rome, whose lustre and national greatness were once the astonishment of the world, that the arts and sciences, and liberty, ever flourished hand in hand, while they could boast a set of wise and able princes who gave them all due encouragement—and that to check the progress of literature, and to mar every noble exertion of the human powers, formed the first attempts of their tyrannic rulers, to enslave them; and we observe liberty and the arts to have gradually decayed, till they finally sunk into their original barbarity and Gothicism. It remains for America, by an early attention to the encouragement of every art and science, and the cultivation of the human mind, to the highest pitch of improvement, to fit the inhabitants of this western world for the enjoyment of that freedom and independence for which they have so nobly fought—and which will never be wrested from them, while they imbibe with their milk, the first

principles of civil liberty, and are uniformly educated in an abhorrence of every attempt that may be formed to deprive them of this mighty boon of heaven. FENNO.



Original letter of William Penn to the commissioners of state, about the privileges of the assembly, &c.

Windsor, the 18th 7mo. 1688.

Dear friends,

I Salute you with that love, with which I ever loved you; and in that truth, which is not given to change, and that has begotten in my heart, a real concern for your welfare and happiness every way: and I hope your regard and affection is the same to me and the prosperity of my poor family, as in former times; for it would be no little sorrow to me, to hear any thing of time or distance having weakened your zeal and love towards me and mine.

I have been afraid, lest my long (and the Lord knows, unwilling) stay, should be looked upon as slighting of you, now I was not like to get a-fresh by you, and so might direct my designs to an home advantage, and leave you to struggle with the roughness of a remote wilderness: but the Lord God Almighty knows the sorrow, the expense, the hazard, that attend my absence from you; and that my prayers are most fervently, with a bowed soul, often poured forth to him, that he would clear and help my way towards you, with whom I should rejoice to live and die. Wherefore, dear friends, let not your hearts fail, nor your love decay, but let your care be, that the poor province be not prejudiced any way by my absence, all that is possible in you, and endeavour to sweeten all things: and with the meekness of Moses, and patience of Job, to be good examples to the people. I have considered your hard task, and the rubs the worldly spirit puts in your way, that despise dignities; and for your ease, have appointed one that is not a friend, but a grave, sober, wise man, to be governor in my absence—He married old general Lambert's daughter—was treasurer to the commonwealth's army in England, Scotland, and Ireland—I suppose independent in judgment. Let him see

what he can do a while. I have ordered him to confer in private with you, and square himself by your advice—but bear down with a visible authority, vice and faction; that it may not look a partiality in friends, or other than should be, to act as they have done. And if he do not please you, he shall be laid aside: for I do it not that I am displeased with your care, or service, quite the contrary. If in any thing you have differed from my sense, it is, I believe, because you thought it best for the general service. I desire you to receive this person with kindness, and let him see it, and use his not being a friend, to friends' advantage. But you must know, I have rough people to deal with about my quit rents, that yet cannot pay a ten-pound bill, but draw, draw, draw still upon me. And it being his talent to regulate and set things in method, easy and just, I have pitched upon him to advise therein. He has a mighty repute of all sorts of honest people where he has inhabited, which, with my own knowledge, has made me venture upon him. I had your letter by E. Blackfan. I have in mine to Thomas Loyd, communicated my mind about Jos. Growden's business, and other matters. I will add, that the assembly, as they call themselves, are not so, without governor and privy council; and that no speaker, clerk, or book, belong to them; and that the people have their representatives in the privy council to prepare; and the assembly, as it is called, has only the power of aye or no, yea or nay. If they turn debaters, judges, or complainers, you overthrow the charter quite in the very root of the constitution of it; for it is to usurp the privy council's part in the charter, and to forfeit the charter itself. Here would be two assemblies, and two representatives, whereas they are but one, to two works: one prepares and proposes, the other assents or denies: the negative voice is by that in them, and that is not a debating, mending, or altering, but an accepting or rejecting power—mind this, I intreat you, that all fall not to pieces.

For Jos. Growden's pleading equity about that land, the charter equity is not concerned there; for the notion of estates in law and equity shews he

is mistaken. Has he an equity to more than is due? Then where is my right, if he has an equity to what is mine? I am master of my own, and that he must know. Next, for what Thomas Fairman says about measuring his land, and leaving a piece by my order, I renounce it. I never gave him such an order—I love no unfair thing; and for large quantities of lands, I am contented they should keep them, that have them, if they will sell at a moderate rate to newcomers; else it closes up the country from planters, which hurts the whole. For news, I will send all by E. Blackfan. The writs issue out to-day—a parliament sits in 9th mo.—the king promises to exclude the Roman Catholics from parliament, rather than not have the liberty of conscience by a law—fears of war with Holland. The Lord order all for his glory, who is worthy for ever.

I am,

Your real and affectionate friend,

WM. PENN.

The governor is called Captain Blackwell—he commanded, in the beginning of the wars, the famous maiden troop. Farewell, my dear love to your families—friends as if named, and the people.



To make excellent bread without yeast.

SCALD about a double-handful of Indian meal, into which put a little salt, and as much cold water as will make it rather warmer than new milk; then stir in wheat flour, till it is as thick as a family pudding, and set it down by the fire to rise. In about half an hour, it generally grows thin; you may sprinkle a little fresh flour on the top, and mind to turn the pot round, that it may not bake to the side of it. In three or four hours, if you mind the above directions, it will rise and ferment as if you had set it with top yeast; when it does, make it up in a soft dough; flour a pan, put in your bread, set it before the fire, covered up, turn it round to make it equally warm, and in about half an hour it will be light enough to bake. It suits best to bake at home in a Dutch oven, as it should be put into the oven as soon as it is light.

Distresses and complaints of a bachelor.

*'Tis hard; but patience must endure
And sooth the woes it cannot cure.*

I AM an idle man, and a bachelor of an easy fortune: I am engaged in no kind of business; but, having had a liberal education, and still retaining an inclination for letters, I pass the greater part of my time in study and contemplation. I have the misfortune to be troubled with weak nerves, and suffer under a thousand evils, which the unfeeling neither comprehend nor know how to pity. As I still retain the appearance of health, my sufferings are regarded with little or no compassion, and my feelings are daily insulted by the attempts of my friends to laugh me out of complaints they are pleased to call imaginary. My disorder is, however, a real one, and whatever may be the cause, deserves commiseration; my present situation has very much increased my malady, and as, for some particular reasons, I cannot remove from it, the impossibility of an escape is no small addition to my torments.

They who enjoy perfect health, will smile when I complain of the miseries I suffer from the whispering of servants, the jarring of windows, and the slamming of doors; but these are slight evils, indeed, to those I am doomed to endure. At the door of the house where I lodge, hangs a young blackbird, who has only two notes, and they are so incessantly repeated, that was it not for the variety of other noises, they would absolutely distract me. In the hall is a parrot, of the small grey kind; he does not make the least attempt to speak, but keeps the most discordant screeching, somewhat resembling, but much worse than, the whetting of a hand saw. Over my head, is a nursery, where five small children pass the greater part of their time: they express their joys and sorrows in notes equally loud and shrill, and are never quiet for a moment, but when they are asleep, which seldom happens to all at the same time; and then the rocking of the cradle, and lullaby of the nurse, afford an agreeable variety to fill up the interval. Now, sir, to a bachelor, the noises of a nursery are the most insufferable of any. I forgot to men-

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tion, that one of the children has a favourite spaniel, with a voice as clear as a bell; this contemptible animal has many offensive qualities, and sometimes when I am in a profound reverie, steals into my room and begins to bark so loud and so suddenly, that I do not recover myself for some time to be able to drive him from me; he has another trick, that equally unmans me, though it is an action of endearment; as I sit sometimes with a book in one hand, and the other hanging carelessly over the chair, he makes me start from my seat, by unexpectedly licking my hand. In the next room to that in which I sit, the lady of the house keeps three canary birds, and her eldest son, a boy about nine years of age, has just begun to practise the fiddle—a cuckoo clock, at the head of the stairs, and the creaking of a closet door by the side of it, complete the instrumental part of the concert. However, that more senses than one may be gratified at the same time, in the morning the house-maid cleans the kitchen candlesticks by roasting them before the fire; at dinner time, the cook generally contrives to let two or three hot coals fall into the dripping pan, which, from an underground kitchen, distributes a most delicious favor over the whole house. In the evening, the olfactory nerves have the most complete gratification, from the fuliginous effluvia of expiring candles, which, being suffered to burn down into the sockets, add the flavor of the solder to the rancid smell of the tallow.

These are some of my distresses by day, but when night comes, and I retire to my chamber in hopes of refreshment and comfort, in sound and undisturbed sleep—when the noise of the nursery has ceased, and the scraping of an untuned fiddle no longer vibrates in my ear—when the blackbird is silent within his wicker cage, the parrot at rest upon his perch, and Juliet, wakeful as she is, has nestled in the bosom of her mistress—then am I again distracted by a noise, if possible, more intolerable than any I have yet described.

We have, sir, as part of our domestic establishment, a dog and a cat. The dog is of the Newfoundland kind, a very faithful affectionate ani-

P p

mal, and has attached himself to me by many little offices of kindness, which I am not accustomed to receive from his betters. He has no fawning or flattery in his nature; whenever he does a good-natured action, he seems to be repaid by the pleasure he takes in doing it, and a look of approbation from me sets his heart at rest. He is in general very silent, and not fond of making new acquaintances. I have made a bed for him at my chamber door, to which he regularly retires, and I believe would not resign his station, or his fidelity, to rest like Juliet, in the bosom of innocence; the cat has a disposition altogether opposite to that of Hector; she is shy and mischievous, no caresses can tempt her to the least familiarity: a fierceness in her look, and an eager watchfulness in her manner, make her an object rather of fear than of attachment. From the irregularities of this ferocious animal, I am deprived of many a night's quiet and sleep. In short, she is a cat of most infamous morals, and I blush at the recital of her depravity. Unfortunately, my chamber windows are directly over the gutter which leads to the adjoining house; this is usually the scene of her nocturnal clamours. Contrary to all the established forms of courtship amongst us two-legged animals, which are generally governed by secrecy—the meetings of those disturbers of my rest are distinguished by noises of most dreadful variety. Sometimes they run up from the lowest note to the top of the scale, with a rapidity not more wonderful than painful to the ear. Now in a key of plaintive sadness, like a moaning and complaining infant; then by a sudden and violent transition, to tones which can only be imitated by the growling of the lion, or the discordant howlings of the tyger. Thus do they pierce the very ear of night with sounds, that, however soft and melodious they are to the cats, are to the human organs harsh and grating to the greatest degree. I have very gravely reasoned with my landlady, on the moral turpitude of keeping such an example of incontinency, continually before the eyes of her lodgers; and have pointed out to her the distresses I suffer from their frantic revels. She either does

not, or will not understand my complaints, with an intention to redress them; as my last resource, I have resolved to send an account of my sufferings to the printer.

It is some alleviation of our sorrows to relate them, and it may possibly render my situation somewhat more tolerable, if it should lead to the reflexion, that in society we should sacrifice some of our private gratifications, if we find them offensive to those with whom we are connected under the same roof, and that it is as much our duty to communicate, as to enjoy happiness.

A BACHELOR.



Thoughts on the finances of America.

THE arrangement of the financial affairs of the union involves interests, of the most conspicuous character. On the successful issue of this business depends the establishment of public credit, and all the train of benefits, of a public and private nature, that always accompany it.

The intention of this paper is to point out the similarity of situation in which we are placed, to that of the British, in the reign of king William III.

The re-coinage of the silver had occasioned a great scarcity of specie—the opposition, made by those who were averse to the revolution, generated political feuds, which were attended with a general want of confidence in the government; the public securities, that had been emitted to those who had lent money, rendered services, or furnished supplies, had depreciated, inasmuch that the tallies, exchequer bills, &c. had fallen from forty to sixty per cent. discount, and all loans to government were procured on exorbitant premiums. In this alarming crisis, the eloquence and abilities of Mr. Montague (then chancellor of the exchequer) saved the nation.

He had a computation made of the exact amount of all the obligations due by government, for which he procured specific funds, to be appropriated by parliament for the payment of the annual interest; the surplus, if any, to be formed into a fund for the extinction of the capital. This grant, “to supply deficiencies, and raise the

public credit," was unanimously entered into, by the commons*, which was the principal foundation of the public credit of Great Britain, and which is worthy the most serious consideration of every member of the house of representatives†.

The tendency of such measures was to restore public credit, and establish it on the most permanent and respectable footing; since that period, it never has been violated by Great Britain in a single instance. Indeed, the benefits, that were derived from its support, were the foundation of all her greatness; it occasioned immense sums of money to flow into that favoured country, from all quarters, which, by its continual increase and abundance, so lessened its value, that the ministry were enabled to reduce the interest of the public debts (with the consent of the creditors) from six to five per cent. in the year 1717—from five to four per cent. in the year 1727—from four to three per cent. in the year 1730 to 1757—by which reductions an annual saving was made of £.1,266,971 sterling‡.

But besides this advantage, the plenty of money animated and supported every branch of industry, and rendered the taxes a very easy burden for the people to bear; the funded debt, from the facility of its transfer, became a representative of all alienable property, and thereby aided and increased the circulating medium.

From the day that such a system is adopted and pursued, we may date the commencement of the rising splendor of this country. Every palliative or plan that may fall short of this system, will only tend to the postponement of this glorious period.

AGRICOLA.

Philadelphia, April 13, 1789.

Anecdote of Blackbeard.

ABOUT a century ago, this dauntless pirate reigned master of the

NOTES.

* See 8 and 9 William III. chap. 20. section the first.

† See parliamentary debates, vol. 3. page 70.

‡ See American Museum, vol. VI. page 96.

whole coast of North-America. All the rivers, from Georgia to New-Hampshire, were his own. He amassed great treasures, and buried them for safety under ground, as some of the people say; and many nocturnal speculators sweat themselves in quest of them to this day, though to little purpose. Poor Blackbeard, imagining himself in perfect safety, ventured once to send most of his crew ashore, to gather provisions on the banks of Patowmack river. Unluckily for him, his evil star presided at that moment—a British ship of war arrived. The commander, informed of matters, sends his lieutenant up the river after him, in a well manned barge. They approach warily, with the hope of surprising him. Their hopes succeed—They board him sword and pistol in hand—find but few on the deck—all their own. But the lieutenant, a brave Scotsman, well acquainted with his Andra Ferrara, wished to give Blackbeard a chance for his life, and generously challenged him out to single combat. The old man stood ready on the quarter deck. They engaged, and for some time the contest was doubtful; but at length the good genius and better address of the lieutenant prevailing, poor Blackbeard received a severe stroke on the shoulder—hah, cried he, that's well struck, brother foldier!—"Weell, cri'd the lieutenant, gen ye like it, ye sul ha more ont," and the very next stroke severed his black head from his shoulders, and instantly putting it into a boiling pot of water, ordered his men to cleanse it perfectly; and when done, had it tipped with silver, and presented it to a friend, the keeper of a public house, as a cup to drink punch out of; and it remains in statu quo to this day, for that purpose.

An account of the highest court of judicature in Pennsylvania, viz.

The court of the press. Ascribed to the hon. Benjamin Franklin, esq.

Power of this court.

IT may receive and promulgate accusations of all kinds, against all persons and characters among the citizens of the state, and even against all inferior courts; and may judge, sentence and condemn to infamy, not

only private individuals, but public bodies &c. with or without enquiry or hearing, at the court's discretion.

whose favour, or for whose emolument, this court is established.

In favour of about one citizen in five hundred, who, by education, or practice in scribbling, has acquired a tolerable title as to grammar and construction, so as to bear printing; or, who is possessed of a press and a few types. This five hundredth part of the citizens have the privilege of accusing and abusing the other four hundred and ninety nine parts, at their pleasure; or they may hire out their pens and presses to others, for that purpose.

Practice of this court.

It is not governed by any of the rules of common courts of law. The accused is allowed no grand jury to judge of the truth of the accusation before it is publicly made; nor is the name of the accuser made known to him; nor has he an opportunity of confronting the witnesses against him; for they are kept in the dark, as in the Spanish court of inquisition. Nor is there any petty jury of his peers sworn to try the truth of the charges. The proceedings are also sometimes so rapid, that an honest good citizen may find himself suddenly and unexpectedly accused, and in the same morning judged and condemned, and sentence pronounced against him, that he is a rogue and a villain. Yet if an officer of this court receives the slightest check for misconduct in this his office, he claims immediately the rights of a free citizen by the constitution, and demands to know his accuser, to confront the witnesses, and to have a fair trial by a jury of his peers.

The foundation of its authority.

It is said to be founded on an article in the state constitution, which establishes the liberty of the press—a liberty which every Pennsylvanian would fight and die for: though few of us, I believe, have distinct ideas of its nature and extent. It seems indeed somewhat like the liberty of the press, that felons have by the common law of England before conviction, that is, to be either pressed to death, or hanged. If by the liberty of the

press were understood merely the liberty of discussing the propriety of public measures and political opinions, let us have as much of it as you please: but if it means the liberty of affronting, calumniating, and defaming one another, I, for my part, own myself willing to part with my share of it, whenever our legislators shall please so to alter the law; and shall cheerfully consent to exchange my liberty of abusing others, for the privilege of not being abused myself.

By whom this court is commissioned or constituted.

It is not by any commission from the supreme executive council, who might previously judge of the abilities, integrity, knowledge, &c. of the persons to be appointed to this great trust, of deciding upon the characters and good fame of the citizens; for this court is above that council, and may accuse, judge, and condemn it, at pleasure. Nor is it hereditary, as is the court of dernier resort in the peerage of England. But any man who can procure pen, ink, and paper, with a press, a few types, and a huge pair of blacking balls, may commissionate himself: and his court is immediately established in the plenary possession and exercise of its rights. For if you make the least complaint of the judge's conduct, he daubs his blacking-balls in your face wherever he meets you; and besides tearing your private character to shivers, marks you out for the odium of the public, as an enemy to the liberty of the press.

Of the natural support of this court.

Its support is founded in the depravity of such minds as have not been mended by religion, nor improved by good education.

"There is a lust in man no charm can tame,

"Of loudly publishing his neighbour's shame."

Hence,

"On eagle's wings, immortal, scandals fly,

"While virtuous actions are but born, and die." DRYDEN.

Whoever feels pain in hearing a good character of his neighbour, will feel a pleasure in the reverse. And of those, who, despairing to rise in-

to distinction by their virtues, are happy if others can be depressed to a level with themselves, there are a number sufficient in every great town to maintain one of these courts by their subscriptions. A shrewd observer once said, that in walking the streets of a slippery morning, one might see where the good-natured people lived, by the ashes thrown on the ice before their doors: probably he would have formed a different conjecture of the temper of those whom he might find engaged in such subscriptions.

Of the checks proper to be established against the abuse of power in those courts.

Hitherto there are none. But since so much has been written and published on the federal constitution, and the necessity of checks in all other parts of good government has been so clearly and learnedly explained, I find myself so far enlightened as to suspect some check may be proper in this part also; but I have been at a loss to imagine any that may not be construed an infringement of the sacred liberty of the press. At length, however, I think I have found one, that, instead of diminishing general liberty, shall augment it; which is, by restoring to the people a species of liberty, of which they have been deprived by our laws, I mean the liberty of the cudgel! In the rude state of society, prior to the existence of laws, if one man gave another ill language, the affronted person might return it by a box on the ear; and if repeated, by a good drubbing; and this without offending against any law; but now the right of making such returns is denied, and they are punished as breaches of the peace, while the right of abusing seems to remain in full force: the laws made against it being rendered ineffectual by the liberty of the press.

My proposal, then, is, to leave the liberty of the press untouched, to be exercised in its full extent, force, and vigour, but to permit the liberty of the cudgel to go with it, *pari passu*. Thus, my fellow-citizens, if an impudent writer attacks your reputation, dearer perhaps to you than your life, and puts his name to the charge, you may go to him as openly, and break his head. If he conceals himself be-

hind the printer, and you can nevertheless discover who he is, you may in like manner way-lay him in the night, attack him behind, and give him a good drubbing. If your adversary hire better writers than himself, to abuse you more effectually, you may hire brawny porters, stronger than yourself, to assist you in giving him a more effectual drubbing. Thus far goes my project, as to private resentment and retribution. But, if the public should ever happen to be affronted, as it ought to be, with the conduct of such writers, I would not advise proceeding immediately to these extremities; but that we should in moderation content ourselves with tarring and feathering, and tossing them in a blanket.

If, however, it should be thought that this proposal of mine may disturb the public peace, I would then humbly recommend to our legislators to take up the consideration of both liberties; that of the press, and that of the cudgel, and by an explicit law mark their extent and limits; and, at the same time that they secure the person of a citizen from assaults, they would likewise provide for the security of his reputation.



For the American Museum.

An account of a remarkable large tumor upon the liver. By dr. Elmer, of New Jersey.

IN the month of October, 1787, W. R. a labouring man, of fifty years of age, was seized with an acute pain in the right hypochondrium, but, by the use of evacuents and other medicines usually employed in inflammatory cases, the violence of the symptoms abated. He, however, still continued to have some pain and uneasiness in the upper regions of the abdomen, which became gradually distended. These symptoms continued increasing slowly, until he was confined to his room, and began to despair of life; when, on the twenty-fourth of February, 1788, he sent for me. I found him very weak, and much emaciated: his pulse were quick, but weak and unequal. Upon enquiry, he told me the whole of his difficulty and distress lay in his body: he then threw off the clothes, and exposed his abdomen to view, which

appeared very much enlarged. The right hypochondria, epigaltric, and umbilical regions, were greatly distended, with a hard, unusual kind of tumor. The most prominent part was at the navel, but not the least fluctuation could be discovered in any part of it. When pressed, it yielded with difficulty, and no impression appeared when the force was withdrawn.

Upon further examination, I found there was a considerable quantity of water diffused in the cavity of the abdomen, not occupied by the tumor. He told me his appetite had been voracious during the increase of the disorder; but that he experienced a great deal of pain and uneasiness for some time after eating heartily.

I was sensible the liver was the seat of his disorder, and that a diminished absorption occasioned a collection of water; but he was so reduced, and in such a miserable situation, respiration being hurried and laborious, that I despaired of rendering him any service. However, wishing to satisfy his friends, I directed him small doses of mercury, combined with opium, and then left him.

On the twenty-eighth day of the month he died, and the day following I opened him, with the assistance of dr. H—, in the presence of a number of gentlemen. The most prominent part of the tumor was at the umbilicus, but it extended over the whole of the right hypochondrium. Upon opening the abdomen, a considerable quantity of water was discharged, and a great number of hydatides, filled with a liquor tinged yellow, adhered to the liver and other viscera.

The tumor upon the liver was of a prodigious size and uncommon appearance, and had, in a great measure, destroyed the texture of that viscus. The matter, which was contained in different cysts, was, in general, of the melicerous kind. One part of it was of a soft pultaceous nature; another part was more fluid, resembling purulent matter, and the remainder, which was much the largest portion, of the consistence and appearance of candied honey. We dissected the matter composing the tumor, all out in two parcels, as it proved to be contained in two sacs,

composed of a number of smaller ones, adhering slightly together. We had no opportunity of weighing the matter after taking it out of the body; but it nearly filled two vessels, each holding seven or eight quarts. The gall bladder was small, and almost empty. The cavity of the stomach was greatly diminished in capacity, by the pressure of the tumor; and the inferior orifice, called pylorus, distorted to the left of the vertebrae. It contained nothing but a small quantity of gallic liquor, extremely acrimonious. The spleen was but little altered by disease; and the intestinal canal appeared nearly in a natural state, except that portion of the great curve of the colon which passes under the right lobe of the liver, and comes in contact with the gall bladder. The coats of the colon at this place were gangrenous, and the capacity of the canal considerably lessened. Throughout their whole extent, a number of hydatides, of unequal size, and filled with liquor of different shades, adhered to the external coat of the intestines. The upper part of the omentum was mortified, and the whole of it emptied of any adipose substance. The thorax was not opened.



To compose a mixture, by means of which, water or other liquors may be frozen, and the usual phenomena attending natural frost produced at any time of the year in the hottest parts of the world.

MIX by degrees, agitating them well together in a convenient glass, or glazed earthen vessel, equal quantities, by weight, of strong oil of vitriol and water; cool this mixture (which will be very hot) to the temperature of the air; to sixteen parts of this liquor, thus thoroughly mixed and cooled, add twenty-one parts (each by weight) of Glauber's salt, perfectly dry and transparent, freshly reduced to very fine powder, stirring the mixture, that the salt may dissolve as soon as possible.

It is necessary that Glauber's salt for this purpose be kept unexposed to the air, otherwise it will be converted into a white powder, in which state it is unfit for this use.

*Speech of dr. S. L. Mitchill * to Peter, a chief warrior of the Oneida nation of Indians, delivered during the treaty at Fort Stanwix, in August, 1788.*

Brother,

THE great Spirit, who wishes his Oneidas to be good men, looks with anger and aversion, upon the murder with which they threaten that devoted Onondago.

You know he is much displeased, when, in the time of peace, his people stain their knives and tomahawks in their brother's blood. You call yourselves his people. You call that man your brother; and yet you are going, contrary to your own notions of right, to affront the great Spirit, in putting your brother to death.

If that man had burned your castle, destroyed your corn, or scalped your people, then indeed you might have complained in earnest, and brought the criminal to suitable punishment; but since he is charged with none of

NOTE.

* An Oneida Indian had been found dead in Wood Creek, just after the Onondago nation had marched away from the treaty homeward; the Oneidas supposed him to have been killed by the Onondagoes, and finding one of this nation still remaining in their camp, were seriously meditating his death, in revenge for their dead brother: after the funeral, Peter the priest, one of their chief warriors, came in great haste to his excellency governor Clinton, begging him to interfere, and prevent the massacre; who after having dissuaded them from their purpose, and recommended moderation, desired doctor Mitchill to be called, in order to speak on the subject. This gentleman, who had secretly examined the corpse before interment, could discover no bruises or wounds, but was induced to believe, from many symptoms of suffocation, that the man had, during a fit of intoxication, fallen into the creek and been drowned—whereupon he, on the sudden impulse of the occasion, addressed the savage, in nearly the above words, which Mr. Kirkland, the missionary to the Indians, and interpreter to the commissioners, translated.

these misdeeds, since he came here to bargain peaceably with the white folks, and even trusted himself with unsuspecting confidence among you, surely a regard to the hospitality in which you have been brought up, and the treaty which you are now negotiating, not only positively forbids you to offer him any harm, but loudly commands you to guard and protect him.

I have been told of a maxim which your forefathers have taught the nation, that it is the duty of a brave man and a warrior, to make atonement for the murder of his friend by retaliation; yet I must remark that the rule, however ancient and respectable it may be, does not apply to the present case; for the deceased, as you all must know, if you looked, having no wounds, any where to be seen, could not have been killed unfairly in a quarrel, or murdered treacherously in a thicket.

A physician, who has been accustomed for many years to observe the various methods in which death makes his attacks upon human creatures, now informs you, that from every appearance and circumstance, he is led to conclude, that the mortal enemy first gave the hero a staggering blow with a bottle of rum, next knocked him down into the water with a whole keg, and, afterwards, to accomplish the horrid work, caused the river to suffocate and overcome him.

Even if he had been killed by some Onondago, you certainly cannot with any propriety avenge yourselves upon this man; for he, at that very time, was joining your feasts and dances, and smoking the calumet beside your council fire; but the truth is, and all your nation must be told it, that he, whom they intend to murder, is innocent.

Beware, then, how you proceed, brother! for this act would be a complicated piece of deliberate wickedness. Have the Oneidas no regard to their peace of mind as individuals? Are they wholly unconcerned about their reputation and character as a nation? or, if they are insensible to these nicer objects, does not their religious tradition teach them, that the souls of the wicked will hereafter be sunk in the woful gulph of perdition, and never rise to comfort and happi-

ness, more? Bid them think well before they strike!

But, if they totally reject that monitor, conscience, with which God Almighty has enlightened them—if they are wholly regardless of justice and honour, which every nation ought inviolably to preserve—and above all, if they are entirely unconcerned about a future state of existence, which, however inconsistently, they profess to believe—yet I beseech them not to be deaf to the divine religion of Jesus, to which they have been lately converted, nor to disobey the commands of their blessed Redeemer, who, averse to hatred, bloodshed, cruelty, and revenge, recommends to his followers, by example, as well as precept, love, peace, mercy and forgiveness.

Brother! If the Oneidas call themselves christians, tell them to ponder on this!

[Peter expressed much satisfaction on understanding the speech, and, when he returned from addressing it to the Indians, said they were satisfied, and had resolved to spare the man.]

—•••••

Directions for the breeding and management of silk worms. Extracted from the treatises of Abbé Boissier de Salevages, and Pulun: and published anno 1770, by order of the Philadelphia Society for promoting the culture of silk.—P. 154.

3. **A**S soon as you perceive your eggs beginning to hatch, and that some of the worms are already come out, it is time to brush the whole from the tablet into a box, which you must have ready made, of thin light boards, (or into a flat square basket) about three inches deep, and lined with soft paper. In this box or basket (which may be in size about half that of the tablet) you spread the eggs in an even layer, not more than half an inch thick. Then you cover the eggs all over, with a thin light mat of tow, loosely pressed flat; and over this mat you lay a leaf of gauze, or rather paper pierced through with a number of small holes, to give a passage for the worms, who always climb through to the top of what covers them. When this paper is pretty well covered with worms, you take

it up from the mat, brush off the worms with a feather, deposit them apart, to be taken care of as shall be hereafter directed, and then return the paper to its place, till it is covered again, repeating these removes till all the worms are come out.

The reason of this apparatus is, that the worms, as soon as they are hatched, begin to spin a very fine thread of silk, which they fasten to any thing that happens to be next to them. Thus a number of eggs are tied together, and the thread of one worm gets entangled with that of another. When the worms have passed through the mat, and are crawling upon the paper which lies upon it, removing the paper without moving the mat, breaks all those threads, and makes it easy, without danger or embarrassment, to separate the worms, as they come out, from the bottom, without moving the eggs that are behind. If you have managed with care and address, your worms will all be out in two, or at most, in three days from the time of their beginning to hatch.

4. This process may, perhaps, appear tedious in description; but in practice it will be found easy. And I doubt not but some particulars, which have been here described, might be dispensed with; especially when the quantity of eggs to be hatched, is small. For instance, instead of a stove built on purpose, any small room might be made to answer the end. Was it not so absolutely necessary to guard against a close suffocating air, a room with a Dutch stove would serve, beyond any other contrivance, for keeping up an equal degree of warmth; but then you could not have any change of circulating air. Perhaps a room with a small cannon stove in each end, might answer every purpose; for, by that means, you might have a steady warmth, and yet the air in the room would be gradually changed. And as to a thermometer, though it would certainly be very useful, yet I fancy one might venture to do without it. A little experience would give one a habit of judging pretty nearly of those degrees of warmth which are requisite; and it is certain, that, when the eggs have the benefit of a free cir-

culating dry air, they will, without hazard, endure a degree of heat, which, in other circumstances, would be pernicious.

5. With regard to the quantity of eggs to be set, it may be worth observing, that the smaller your brood is, the greater, in proportion, is your harvest of cocoons or silk balls. An ounce of eggs is called a very small quantity; this yields with good management, one hundred weight of cocoons; and from ten or fifteen ounces, you seldom reap more than fifty pounds of cocoons for every ounce of eggs. The reason of this difference is doubtless this, that a small brood is more easily tended, and enjoys a sweeter air, than a large one; and is therefore less liable to be hurt by sickness and other disasters.

6. I observe, that, in a late article in the public papers, we are encouraged to expect from our climate the advantage of raising two broods of worms in one season. But I find this matter, upon repeated trials, given up in the south of France, and in most parts of Italy, where the climate is at least as favourable to such an attempt, as it can be imagined to be in our country.

If the season, when the eggs are laid, happens to be pretty warm, it is, indeed, common enough to observe a small number of worms come out in eight or ten days after. But, even supposing the whole quantity could be brought to hatch (which would be very difficult, if not impossible) yet as great a difficulty would remain in the procuring them food; for the leaves, which would have put out a second or perhaps a third time in the same season, would be mostly too much grown for the young insects to begin to feed on them; and, besides, such a frequent stripping of the trees would greatly damage their future growth and fertility.

I speak not this with a design to damp the ardour of any one in the prosecuting so valuable an article among those which this country is fitted to produce; but to guard against the misleading of the reader into a too sanguine expectation, which would in the end only serve to vex and discourage him by a disagreeable expense of fruitless labour.

I would, therefore, still recom-

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mend it as the safest way, to follow the method pointed out in the first section, as soon as the eggs are laid, to put them away in the coolest place you can find about the house; and then, if any worms should happen to come out, it may not be amiss to amuse yourself with picking them up, and trying to make the most of their premature and unpromising labours.

7. The reader will observe, that many of the directions already given, and of those which are to follow, may be partly dispensed with, when the brood is very small: but when it is proposed to raise a brood of any consequence, it will not only be more necessary, but it will also be very well worth while, to spare no pains, nor any moderate expense, in order to secure success. It cannot surely be necessary to use many arguments with my countrymen, to prevail on them to endeavour in earnest to reap so great an advantage, as the produce of silk, from the climate in which we live. It is presumed, and that upon very good grounds, that nothing is at present wanted, but a sufficient stock of mulberry-trees (which may soon be propagated) to secure to us a plenty of this most valuable and useful commodity.

SECTION III.

Of the several ages of the silk-worm.

THE life of this precious insect, while it continues in the form of a worm or caterpillar, is divided into five periods or ages; the first age is the time included between the hatching of the egg and the first moulting or casting of the skin; the second age is terminated by a second moulting; the third and fourth ages by a third and fourth moulting; and the fifth age by the worm's beginning to spin that web in which it wraps itself as in a second egg. There it undergoes a kind of temporary death, from which it soon revives in its sixth age with a new form, and comes out a moth-fly. To this last stage of its existence, nature puts a final period, as soon as the necessary provision is made for the propagation of the species.

(To be continued.)

Legal decision.

IN the court of common pleas, London, the following cause was
Q 9

lately tried—One Millington had bought goods by auction, the property of Mr. Crown. Having the next day taken away his purchase, he tendered, as part payment, a receipt for money due to him by Mr. Crown, which was refused by the auctionier, who afterwards recovered the whole of the debt.

This action was to set aside the verdict, upon the plea, that the auctionier had no interest in the property sold, and therefore, not being a principal, he could not object to the mode of payment.

Lord Loughborough totally differed from this doctrine, and therefore confirmed the former verdict.

Number of churches, &c. in the province of New York, 1773.

THE colony of New-York contained in 1773, about 150,000 inhabitants. The proportion, the different denominations which composed this number, bore to each other, may be guessed at by the following table, formed upon the best information the writer could obtain, and after considerable pains taken for the purpose.

Dutch Calvinist ministers, having fixed charges,	23
— vacant congregations,	24
Presbyterian ministers, having fixed charges,	45
— without ditto,	3
— vacant congregations,	15
Episcopal ministers, having fixed charges,	18
— without ditto,	3
Small missions vacant,	2
Lutheran ministers, having fixed charges,	3
— without ditto,	2
— vacant congregations,	10
Anabaptist ministers, having fixed charges,	12
— vacant congregations,	4
French Protestant vacant congregations,	2
Moravian ministers, having fixed charges,	2
— vacant congregation,	1
Quaker congregations, having meeting-houses,	17

There were, besides these, about 12 separate preachers, as they were called, settled in the colony, who were not under the regular government of any denomination, though some of them called themselves congregationalists, and some anabaptists, and some of these preachers had large congregations. There was also a congregation of Jews in the city of New-York, who had a synagogue.

N. B. The vacant congregations in the new counties of Cumberland, Gloucester, and Charlotte, which were settled almost entirely by presbyterians, were not included in the above list, as they could not be ascertained with proper exactness.

On scandal.

—“*Hæret lateri lethalis arundo.*”

AGAINST slander there is no defence. Hell cannot boast so foul a fiend; nor man deplore so fell a foe: it slabs with a word—with a nod—with a shrug—with a look—with a smile: it is the pestilence walking in darkness, spreading contagion far and wide, which the most wary traveller cannot avoid: it is the heart searching dagger of the dark assassin: it is the poisoned arrow, whose wound is incurable: it is the mortal sting of the deadly adder: murder is its employment: innocence its prey—and ruin its sport.

Account of the produce of different kinds of grain, planted in the beginning of September, 1788, by Jacob Hiltzheimer, esq.

WINTER barley—One grain produced sixty-five heads, which contained thirty nine hundred grains.

Cape wheat—one grain produced sixty-four heads, which contained twenty-eight hundred and sixteen grains.

White wheat—one grain produced forty heads, which contained twenty-two hundred and forty grains.

Yellow bearded wheat—one grain produced fifty-eight heads, which contained thirty hundred and sixteen grains.

Spelz—two grains together produced one hundred and four heads,

which contained forty-three hundred and sixty-eight grains.

The above grains were planted about six inches apart.



Remarks on the amendments to the federal constitution, proposed by the conventions of Massachusetts, New-Hampshire, New-York, Virginia, South and North Carolina, with the minorities of Pennsylvania and Maryland, by the rev. Nicholas Collin, D. D.—P. 236.

NUMBER X.

WE shall now consider the amendments relative to the regulation of commerce. The conventions of Massachusetts, New-Hampshire, and North-Carolina, request, "that congress erect no company of merchants, with exclusive advantages of commerce*," that of New York extends the restriction†, "that congress do not grant monopolies, or erect any company with exclusive advantages of commerce."

Monopolies are in general pernicious, and therefore adopted but in extraordinary cases, by the politicians of the present enlightened era. In this, as in many other political maxims, exceptions must be admitted. It is not my business to shew when or how they may be useful in America; but only to prove that an absolute prohibition should not fetter our commercial operations. I beg leave then to quote a celebrated author on this subject, as his reasoning is very plain and sensible: "When a company of merchants undertake, at their own risk and expence, to establish a new trade with some remote and barbarous nation, it may not be unreasonable to incorporate them into a joint stock company, and to grant them, in case of their success, a monopoly of the trade for a certain number of years. It is the easiest and most natural way in which the state can recompence them for hazarding a dangerous and expensive experiment, of which the public is afterwards to reap the benefit. A temporary monopoly of this

kind may be vindicated upon the same principles upon which a like monopoly of a new machine is granted to its inventor, and that of a new book to its author. But upon the expiration of the term, the monopoly ought certainly to terminate,‡" &c. "to render the establishment of a joint stock company perfectly reasonable, with the circumstance of being reducible to strict rule and method, two other circumstances ought to concur. First, it ought to appear, with the clearest evidence, that the undertaking is of greater and more general utility, than the greater part of common trades. And secondly, that it requires a greater capital than can easily be collected into a private copartnery§." He then applies this theory to four particular trades—banks, insurance from fire, sea risk, and capture in time of war; making and maintaining a navigable canal: bringing water for the supply of a great city. At the same time, he disapproves of granting any other privileges to such companies than what are indispensable for the undertaking. In this young and extensive country, few individuals have large capitals; yet many great sources of industry may be opened by a joint stock, as manufactures, public roads, and canals, mines, fisheries, trade with the interior and still unexplored regions. As to those monopolies, which, by way of premiums, are granted for certain years to ingenious discoveries in medicine, machines and useful arts; they are common in all countries, and more necessary in this, as the government has no resources to reward extraordinary merit.

The convention of New York desires, "that the power of congress to pass uniform laws concerning bankruptcy, shall only extend to merchants and other traders; and that the states respectively may pass laws for the relief of other insolvent debtors." It is difficult to describe with accuracy the class of traders; every man that buys and sells, may be so called. Be-

NOTES.

† Smith on the wealth of nations, 3d vol. p. 143—4.

§ Ibid. 147—8.

§ 19th am.

NOTES.

* 5th, 5th and 2d am. respectively.

† By the 6th am.

sides, if a general distinction between citizens and landed proprietors is necessary, it may be drawn by congress, which represents all the states, and all the different classes of society. Uniform laws of this kind are certainly very necessary, because the people of the united states will have as much intercourse, as if they formed only one empire; and by 2d. sect. 4th art. "the citizens of each state shall be entitled to all the privileges and immunities of citizens in the several states." The evils of tender-laws will, in a great measure remain, while a debt due in another state may be cancelled, reduced, or suspended by a fluctuating local system. Foreigners have a claim to equal justice with domestic creditors, and without it we can expect no beneficial intercourse with them.

The 24th am. of the North Carolina convention, concerning the latter part of the 5th par. of 9th sect. of 1st art. seems to be only an explanation; as the expression in that place is too concise to be clear. If it means to guard against duties on exportation, it is needless, because, by the first part of that par. no tax or duty shall be laid on articles exported from any state.

The same convention proposes*, "that congress shall not, directly or indirectly, either by themselves or through the judiciary, interfere with any one of the states in the redemption of paper money, already emitted, and now in circulation, or in liquidating and discharging the public securities of any one of the states; but each and every state shall have the exclusive right of making such laws and regulations, for the above purposes, as they will think proper." The perplexed finances of some states will not permit them to cancel the paper money before the new government commences. Indeed this inveterate and extensive evil must be abolished, with such a discretion, as the public good and justice to individuals require. At the same time, it is necessary for the general prosperity of the union, that it should be done with all possible expedition; and that the

laws and regulations made in any state, should not injure other states, nor even a part of the people in that state. I have no doubt but this business may be settled with a moderation and prudence that shall please all parties.

The convention of New York proposes†, "that no money be borrowed on the credit of the united states, without the assent of two thirds of the senators and representatives present in each house."

Borrowing is not a more important trust, than many others, which must be given to the federal government.

Very probably, this resource will not be considerable for several years; neither foreign nations, nor the people of this country, will lend until they see the confederacy well established; an extraordinary majority is not therefore necessary in this case.

The conventions of Virginia and North Carolina request "that no navigation laws, or law regulating commerce, shall be passed without the consent of two-thirds of the members present in both houses‡. The minority of Maryland§, signifies the same, in words a little different. Systematic regulations of commerce embrace many objects, and, if they prove wrong in the course of operations, cannot be changed without confusion, and various disadvantages; they should, therefore, be made with mature deliberation; especially as they do not require a pressing expedition. It appears therefore reasonable to stipulate a greater majority in this case. Yet although this condition is not expressed, there is no danger that any navigation act will be passed without a large majority, because it will affect the states in a sensible and permanent manner. A bare majority will certainly never dare to make an act of oppression against nearly one half! no, three-fourths would not attack the other fourth. The federal government, with all the parade of powers, has no real strength without a very great unanimity. Any twelve would never presume to affront one of the

NOTES.

† By the 8th amendment.

‡ Eighth amendment respectively.

§ In the 1st amendment.

NOTE.

* By the 25th amendment.

great states. As for the small ones, they are blended with the others, from north to south, and have respectively the same commercial interest with a powerful neighbour; from which they derive an additional security.

Finally, any partiality that might disgrace congress is considerably checked by the express declaration, that "no preference shall be given by any regulation of commerce or revenue, to the ports of one state over those of another."

Commercial treaties will be considered under the amendment that respects the senate.

Philadelphia, Nov. 1, 1788.

NOTE.

¶ In the 5th par. 9th sect. 1st art.

Tables of population.

No. I.

Number of the inhabitants of Connecticut, as returned to the assembly in

1756.	
Whites,	126,975
Negroes,	3,019
Indians,	617
	<hr/>
	130,611

No. II.

Number of the inhabitants of Connecticut, as returned to the assembly in 1774.

Whites.

Males, under 10 years,	31,114
Do. between 10 & 20, married,	222,
Do. between ditto, unmarried,	24,049
Do. between 20 & 70, married,	28,866
Do. between ditto, unmarried,	9,941
Do. above 70, married,	1,436
Do. ditto, unmarried,	554

White males,

 96,182

Females, under 10 years,	30,050
Do. between 10 & 20, married,	697
Do. ditto, unmarried,	21,860
Do. between 20 & 70, married,	29,026
Do. ditto, unmarried,	10,486
Do. above 70, married,	922
Do. ditto, unmarried,	1,264

White females,

 94,305

Blacks.

Males, under 20,	1,326
Ditto, above 20,	<hr/> 1,572

Male blacks,

 2,878

Females, under 20,	1,165
Ditto, above 20,	<hr/> 1,042

Female blacks,

 2,207

Indians.

Males, under 20,	291
Ditto, above 20,	<hr/> 244

Male Indians,

 635

Females, under 20,	355
Ditto, above 20,	<hr/> 373

Total female Indians,

 728

Total.

White	{ Males, 96,182	
	{ Females, 94,305	190,487
Black	{ Males, 2,878	
	{ Females, 2,207	5,085
Indian	{ Males, 635	
	{ Females, 728	1,363
		<hr/>
		196,935

No. III.

Number of inhabitants in the state of Connecticut, as taken anno 1782, by order of the assembly.

White males, under 16,	48,925
Ditto, between 16 and 50,	39,388
Ditto, above 50,	<hr/> 10,829

White males,	99,142
White females,	104,735
Indians and negroes,	<hr/> 6,273
	209,150

No. IV.

Number of inhabitants in Rhode Island, as taken in the year 1774, by order of the general assembly.

Whites.

Males, above 16,	14,005
—, under 16,	<hr/> 12,723

Total male whites,

 26,728

<i>Whites.</i>			<i>Indians.</i>		
Females,	above 16,	15,349	Males, under	16,	135
—,	under 16,	12,348	Ditto, between 16 and 22,	22,	34
Total female whites,		27,697	Ditto, between 22 and 50,	50,	37
			Ditto, above	50,	34
			Total male Indians,		240
Males,	above 16,	284	Females, under	16,	122
—,	under 16,	396	Ditto, between 16 and 22,	22,	27
Total male Indians,		680	Ditto, between 22 and 50,	50,	78
Females,	above 16,	482	Ditto, above	50,	58
—,	under 16,	320	Total female Indians,		285
Total female Indians,		802			
			<i>Mulattoes.</i>		
	<i>Blacks.</i>		Males, under	16,	129
Males,	above 16,	1,286	Ditto, between 16 and 22,	22,	21
—,	under 16,	716	Ditto, between 22 and 50,	50,	42
Total male blacks,		2,002	Ditto, above	50,	15
Females,	above 16,	1,078	Total male mulattoes,		207
—,	under 16,	681	Females, under	16,	127
Total female blacks,		1,759	Ditto, between 16 and 22,	22,	41
			Ditto, between 22 and 50,	50,	57
			Ditto, above	50,	32
			Total female mulattoes,		957
	<i>Total.</i>				
White	{ Males, 26,738			<i>Blacks.</i>	
	{ Females, 27,697	54,435	Males, under	16,	435
Indian	{ Males, 680		Ditto, between 16 and 22,	22,	153
	{ Females, 802	1,482	Ditto, between 22 and 50,	50,	359
Black	{ Males, 2,002		Ditto, above	50,	189
	{ Females, 1,759	3,761	Total male blacks,		1,186
Total inhabitants in 1774,		59,678	Females, under	16,	467

No. V.

Return of the inhabitants of Rhode Island in 1783, as taken by order of the general assembly of the State.

<i>Whites.</i>			<i>Total.</i>		
Males, under	16,	11,752	White	{ Males, 23,338	
Ditto, between 16 and 22,	22,	2,296		{ Females, 25,228	48,566
Ditto, between 22 and 50,	50,	6,727	Indian	{ Males, 240	
Ditto, above	50,	2,563		{ Females, 285	525
Total male whites,		23,338	Mulat-	{ Males, 207	
Females, under	16,	11,310	to	{ Females, 257	464
Ditto, between 16 and 22,	22,	2,998	Black	{ Males, 1,136	
Ditto, between 22 and 50,	50,	8,121		{ Females, 1,206	2,342
Ditto, above	50,	2,789	Total inhabitants in 1783,		51,897
Total female whites,		25,228			

Abstract of the report of the secretary of the treasury, in obedience to the order of the house of representatives, of the 17th of September, 1789.

SCHEDULE, No. I.

Estimate of the expenditure for the civil list of the united states, for the year 1789.

I. In relation to the *late* government.

	Dolls.	cents.
For congress,	3,582	1
Department of the treasury,	15,441	77
Department of war,	2,555	50
Thirteen loan officers and receivers of taxes,	6,225	
	27,804	38

II. In relation both to the *late* and *present* government.

	Dolls.	cents.
For the department of foreign affairs, now comprehended in the department of state,	49,104	38
For the officers employed to settle the accounts between the united states and individual states,	15,059	71
For the government of the western territory,	7,640	
Pensions on the civil list,	4,022	58
	75,826	77

III. In relation to the *present* government.

	Dolls.	cents.
For the compensation of the president of the united states,	25,000	
Vice president,	5,000	
Members of congress, say eighty-one, at six dollars per day, from 3d March to 22d September,	99,144	
Travelling expenses of ditto, estimated at,	10,000	
Secretary of senate, at 1500 per annum, from 8th April to 22d September,	687	50
Additional allowance to ditto, at 2 dollars per day,	326	
Principal clerk to ditto, at 3 dollars per day,	414	
Engrossing ditto to ditto, at 2 dollars per day,	276	
Chaplain to senate, at 500 dollars, per annum, to 22d Sept.	221	
Doorkeeper to do. from 3d March to do. at 3 dolls. per day,	612	
Messenger to ditto, from 8th April to ditto, at 2 doll. per day,	336	
Clerk to the house of representatives, from 1st April to ditto, at 1,500 dollars per annum,	716	66
Additional allowance to ditto, at 2 dollars per day,	350	
Principal clerk to ditto, at 3 dollars per day,	525	
Engrossing ditto to ditto, at 2 dollars per day,	233	
Chaplain to representatives, at 500 dolls. to 22d Sept.	197	21
Doorkeeper, at 3 dollars per day, to ditto,	514	
Assistant doorkeeper, at 2 dollars per day, to ditto,	344	
Serjeant at arms, from 12th May to 22d Sept. at 4 dolls.	536	
	145,445	47

For the department of the treasury,

	Dolls.	cents.
Secretary of the treasury, from 11th Sept. to 31st Dec. 3,500 dollars per annum,	1,060	63
Assistant to ditto, same time, at 1,500,	458	42
Three clerks to ditto, same period, at 450 each,	412	66
Carried over,	1,940	81

	Dolls. 90ths.
Brought over,	1,940 01
Messenger and officekeeper to ditto, at 150,	45 81
Comptroller of the treasury, from 12th Sept. to 31st Dec. at 2000 dollars per annum,	611 10
Principal clerk to ditto, same time at 800 dolls. per annum,	244 41
Treasurer, from 12th Sept. to 31st Dec. at 2000 dolls.	611 10
Principal clerk to ditto, same time, at 600 dolls.	183 34
Auditor of the treasury, same time, at 1,500,	458 42
Principal clerk to ditto, at 600 dolls.	183 34
Ten clerks, for settling quartermasters', commissaries', &c. accounts, which services devolve on the auditor, esti- mated to the end of the year, at 450 dolls. each,	1,375
Register of the treasury, from 12th Sept. at 1,250 dolls. per annum,	381 64
Five clerks in the register's office, at 450 dolls.	687 50
	<hr/> 6,723 00

Department of war.

	Dolls. 90ths.
Secretary, from 12th Sept. to the end of the year, at 3000,	916 50
Chief clerk to ditto, for the same time, at 600 dolls.	183 34
Two clerks to ditto, for the same time, at 450 dolls.	275
Doorkeeper and messenger, at 150 dolls.	45 50
	<hr/> 1,420 44

Judicial department.

	Dolls. 90ths.
Chief justice, at 4000 dollars per annum,	4000
Five associate judges, at 3000 dollars per annum, each,	15,000
Judge of Maine district,	800
New Hampshire,	1,000
Massachusetts,	1,200
Connecticut,	1,000
New York,	1,500
New Jersey,	1,000
Pennsylvania,	1,600
*Maryland,	1,500
Virginia,	1,800
South Carolina,	1,800
Georgia,	1,600
Kentucke,	800
Attorney-general,	2,000
	<hr/> 36,600

36,600 dolls. estimated at 2 months, to the end of the year 1789,—6,100 dolls.

Incidental and contingent expenses.

	Dolls. 90ths.
Foreign contingent expenses, newspapers for congress, printing, stationery, wood, office rent, &c. &c. of the late congress, from 1st January to 3d March,	486 59
Treasury department for one year, estimated at,	450
Accomptant's office to 11th September,	150
Register's ditto,	150
Treasurer's ditto,	100
	<hr/> 1,336 59

* Delaware district is omitted in the printed copy, but it is presumed to be a typographical error.

	<i>Dolls. 90ths.</i>
Incidental and contingent expenses brought forward,	1,336 59
Commissioners for adjusting the commissaries' and quartermasters' departments, to 8th May,	126 59
Ditto for adjusting accounts of the marine, clothing and hospital departments, to 8th May,	126 59
Estimate of expense for comptroller, treasurer, auditor, and register's office, in stationary, for the new treasury department, to the end of the year,	150
Commissioners of the general board for one year,	450
Ditto of South Carolina and Georgia, to 26th July,	76 31
Ditto of army accounts for one year,	276 60
Foreign contingencies, estimated at,	3,000
Secretary of foreign affairs, now comprehended in department of state, for one year,	350
Secretary of war, for one year,	800
Stationary and contingencies for thirteen loan offices,	500
Doorkeeper of house of representatives, his estimate for wood, &c. &c. for the second session,	669 50
	<hr/> 7,862 48

*Taken from the report, dated 19th September, 1789, and signed by
Alexander Hamilton, secretary of the treasury.*

SCHEDULE, No. II.

General estimate of money requisite for the war department for the year 1789.

<i>Pay of the troops.</i>	<i>Dolls. 90ths.</i>
Artillery,	19,668
Infantry,	39,456
Subsistence and rations,	46,848
Clothing and contingencies,	24,440
Quartermaster's department,	10,000
Hospital department,	1,000
Ordnance department,	18,666 60
Contingencies of war department,	3,000
Ditto of war-office,	800
Salaries of officers,	3,950
	<hr/> 167,828 60
Deduct the amount of the salaries of the officers,	3,950
Ditto contingencies of war-office,	800
	<hr/> 4,750
Dollars,	<hr/> 163,780 60

*Taken from the report, dated 19th September, 1789, and signed by
H. Knox and Alexander Hamilton.*

SCHEDULE, No. III.

Statement of the anticipation of monies on the public credit, by the late commissioners of the board of treasury, on the 11th September, 1789.

	<i>Dolls. 90ths.</i>
Warrants drawn beyond the treasurer's actual receipts,	189,906 38
Of this, warrants have been issued to the civil list, on account of their salaries,	34,657 67
And in payment of clothing and rations,	25,575 34
Likewise to contractors for provisions, Indian treaties, and other services,	129,673 27
	<hr/> 189,906 38

With respect to the last sum of	Dolls. 90
The register observes, that certain balances remained in the hands of the receivers of taxes, &c. &c. it is therefore presumed that the anticipation will be lessened, the amount of those balances, about,	129,673 27
	30,260 13
There will then remain to be provided for (besides the anticipations for the civil list and war department aforementioned) this sum,	99,413 17

*Taken from the statement signed by**Joseph Nourse.**Estimate of amount of pensions for invalids, taken from returns dated in 1789.*

	Dolls. 90ths.
New Hampshire,	3,170
Massachusetts,	7,699 30
Connecticut,	7,302 45
New York,	15,246
New Jersey,	4,733 6
Pennsylvania,	11,220 30
Virginia,	9,276 60
	58,647 81
Suppose Rhode Island and Delaware,	3,170
States from which there are no returns, Maryland, North Carolina, South Carolina, and Georgia,	31,200

Dollars,	96,017 81
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Taken from the estimate, dated 17th September, 1789, and signed by H. Knox. State of the anticipation of the taxes by the late superintendant of finance.

At the time of resigning his office a balance appears due for unsatisfied warrants, the chief part of which were granted for supplies furnished to the American prisoners during the war,	Dolls. 90ths.
The total amount of warrants was,	93,463 29
Deduct so much thereof paid,	153,896 15
	60,432 76
Leaves unpaid as above,	93,463 29

The secretary of the treasury observes on this debt, that it has been constantly considered, on the part of the united states, as an actual specie claim; which the low state of the treasury has hitherto prevented claimants under it, from receiving. He also observes, the chief part of the above balance was intended to have been paid from the specie quota due from the state of New York, but that the said state had discharged the whole sum in specie, due on former requisitions; and the monies arising therefrom having been applied to the more pressing general exigencies of the union, the claimants have now no other prospect of relief but what may be derived from the national treasury.

*Taken from the report of the secretary, &c. and dated the 25th of September, 1789, and signed by**Alexander Hamilton.*

	Recapitulation.	Dolls. 90ths.
Civil list, in relation to the late government,		27,804 38
Ditto, in relation both to the late and present government,		75,826 67
Ditto, in relation to the present government,		145,445 37
Department of the treasury		6,723
Judicial department,		6,100
Incidental and contingent expenses,		7,868 48
Carried over,		269,762 10

	General total.	Dolls. 90ths.
Brought over,	-	269,762 10
War department,	-	163,078 60
Secretary, &c. for ditto,	-	1,490 44
Anticipations on the public credit,	-	99,413 17
Pensions for invalids,	-	96,017 31
Anticipation of the taxes of the late superintendent of finance,	-	93,463 29
		723,135 61

No. and tonnage of vessels cleared out of the ports of Massachusetts in 1787.

Destination.	No. vessels	Tons and where owned.	No. of men
		Massach U. St For.	
For the united states,	609	20840	8443 171 2875
Nova Scotia,	155	1946	126 4624 633
West Indies,	552	38842	105 2230 3570
Europe,	135	12219	190 3214 1190
Africa and the East Indies,	46	4170	100 426
	1497	78017	8894 10239 8694

Leonard Jarvis, comptroller general.

Ingenious toasts given at York, in Pennsylvania, by the bearers of the flags, in the procession formed to celebrate the progress of the new constitution.

Toast given by the bearer of the united states flag.

MAY our powers explore every inlet of the habitable globe—our flag ride triumphant on every ocean. May impartiality wield the sword of justice, and impetuosity the sword of war.

Flag of the state of Pennsylvania. The state of Pennsylvania—may she hold the federal balance, and become the arbitress of the continent.

Magistrates' flag. May justice by her sword protect her scales—may nothing but righteousness turn the beam, and may she write on sophistry, what convulsed Belshazzar, "thou art weighed in the balance, and art found wanting."

Farmers' flag. Perpetual laurels to the men who have "beaten the sword of civil dissention into a plough share"—who have sown the seed of good government: may it spring up without tares, and may each revolving harvest witness its increase.

Masons' and bricklayers' flag. May the component parts of the federal edifice be squared by the plummet

of impartial justice, inseparably attached by the cement of citizenship.

Clock and watch makers' flag. May virtue be the main spring of our new government—patriotism keep its works in order. May the popular voice wind up its chain, and may its hand point to the public good.

Bakers'. May an oven "seven times heated" be the fate of him whose only objects are the "loaves and fishes."

Stocking weavers'. May he who first broached the formation of a new government, have a wreath of laurels twisted round his brow, and a garland of honorary flowers wove for his reward.

Tailors'. May Fate with her shears cut the thread of that man's life, Fame dishonour him with the name of Goose, and society baffle him, who endeavours to cabbage from his country.

Copper smiths and founders'. May we be brazed together by a love of country as by borax and spelter, and rivetted by an energetic government.

Potters'. As often as the wheel of time revolves this day, let gratitude tell of the heroes, who were proven as by fire; and may a war of remembrance fall for such as were cracked.

Rough carpenters'. May his head be divorced from his body by the broad axe of justice, who does not

square his conduct by the rule of right.

House carpenters'. The new political mansion—May its apartments be commodious—May three rafters be added to the ten which already support its roof: and may its lights be great and many.

Blacksmiths'. May the thirteen states be welded into one united empire, by the hammer of conciliation, on the anvil of peace; and may the man, who attempts to blow the coals of discord, be burned by the sparks.

Nailors'. May our government be well pointed and have a good head.

Painters'. The new constitution in its true colours, neither caricatured nor flattered; and may the brush of investigation correct the glare of light given by its friends, and the profusion of shade thrown on it by its enemies.

Glaziers'. May the Paine remain for ever uncracked, that threw light on the subject of our late war, and may the rays of truth be drawn to a focus by the glass of genius.

Saddlers'. A curb bit and a traverse rein to the importation of foreign luxuries; and may the man who denies his encouragement to home manufactures be stirruped round the world.

Hatters'. May he who twangs the bow of tumult, be stripped to the pelt, then dipped in a kettle of blacking; may his head be brought to the block, and their union constitute his character.

Shoe and bootmakers'. May we wax a great and happy nation, be bound by principles of mutual regard, actuated as by one soul, and may our prosperity as a people last until the end of time.

Breeches makers and skimmers'. May he be thorn against the grain, smoked and welshed, who has not brains to know that the bands of the old government were too loose.

(Remainder in our next.)

The school for husbands and wives.

THE experience of all times has shewn, that husbands have suddenly lost the affections of their wives, and women ceased to possess the hearts of their husbands, when they least apprehended it, without either one or

the other being able to trace the source of the misfortune.

Convinced, that instruction, conveyed by example, is, of all other, the most efficacious, I do not hesitate to lay the following story before the married gentry of our days; hoping, by this means, to bring back to the duties of the married state, such persons as neglect or violate them; to abolish, or at least to bury in oblivion, that disgraceful title, which is with reason bestowed on so many husbands; to insure to them the possession of a happiness, which religion and the laws seem to have reserved for them alone; to reinstate peace and union in families, from which they are too often banished by inconstancy; and to restore the gifts of fortune to those, to whom they properly belong, which we see frequently lavished on wanton strangers.

A senator, descended from one of the most noble families in Venice, married the daughter of a man of his own rank, equal to himself in birth and fortune. This marriage was at first like most others; it was cemented as strongly by mutual affection as by the authority of their parents; for three years they bore each other a tenderness worthy of the most delicate lovers, and two children were the happy fruits of their nuptials.

The fourth year was scarcely begun, when their felicity was disturbed by some disgusts. The wife, though remarkable for the most distinguished virtue and fidelity, insensibly lost that regard and assiduity she had formerly shewn to please her husband, and did not lavish on him her wonted marks of affection. Their frequent intercourse begat a certain familiarity between them, which the husband regarded as a mark of indifference; he therefore sought in another woman for that affection, which he imagined himself unable to obtain from his wife.

The time at length arrived which seemed to crown his wishes. Nina, a celebrated courtesan of those days, though six years older than his wife, who was then but twenty-four, was the person he chose to repair the loss he thought he had sustained. He accosted her one day, and entered into conversation; every action, every look of her's promised him success.

He resolved to make an open declaration of his love, and to offer a reward, deserving of those pleasures and that felicity, which his affection for her gave him room to expect.

The treaty, as may be imagined, was soon concluded; the senator used so little precaution to keep his new engagement a secret, that all Venice was soon acquainted with it, and his wife was not the last to hear of it. Her affection, which had always remained the same, and had only changed its form, obliged her to complain to her husband of coldness. The senator, imagining her behaviour proceeded rather from a principle of self-love humbled, than from true affection, did not seem in the least affected by it. His visits to Nina became more frequent, and his expenses more considerable.

Despair took possession of his wife's mind; whenever he came home, she loaded him with the keenest reproaches, and gave him such treatment, as the most jealous fury could alone dictate. Exasperated at this proceeding, he determined never to see her any more. Though he had slept apart from her ever since the beginning of his amour with Nina; he had never failed to indulge her with his presence at dinner, to which he always invited some friend, which screened him from the violent effects of his wife's resentment; but he now entirely deprived her of this happiness.

She then anxiously sought to devise the most infallible way to rekindle the flame of her husband's conjugal affection. Her mind suggested none that appeared feasible: she imagined she ought to consult some wiser and more experienced person than herself. No one appeared better able to give her advice, on this occasion, than the powerful rival, who had estranged her husband's heart from her. She went one morning to the house of Nina, disguised in such a manner as not to be known, and she addressed her, by saying, she was a person of the same profession. Let any one conceive, how much a woman, who was virtue itself, must suffer in the support of so unworthy a character. But no efforts of injured love can be condemned, if intended to procure that justice which is due to it. "Be-

hold," said the wife of the senator, "the occasion of my visit. Ever since I have known, unhappily for me, that I have a heart susceptible of the soft passion—I say unhappily, because it has not procured me those advantages, which it ought to have done—ever since that time, would you believe it, beautiful Nina, I have not yet been able to find out the secret of keeping one lover to myself? they all desert me, at the very instant I imagine they have the most reason to be attached to me. The possession of a heart has more charms for me than every other advantage: I believe no one so capable as you, to teach me an art, of which I am ignorant, and on the knowledge of which the happiness of my life essentially depends. Your beauty, your shape, your charms, your good sense, the splendid fortune you enjoy, all persuade me that you possess this art in the highest degree. How much shall I be obliged to you charming Nina, for this discovery! Be assured, my acknowledgment shall be as great as the service you do me."

The courtesan replied, that she had consulted her in a matter, in which it was utterly impossible to lay down infallible rules. She questioned her on the nature of her passion, and found it the most confirmed; from thence she proceeded to some interrogations, which conveyed a striking idea of the business she followed, and at which the wife of the senator could not refrain from blushing. At length, Nina, who had no cause to reproach herself, for she had done all in her power to prevent the greatest part of her pretended lovers, who had been allured by her charms, from deserting her, thus proceeded: "I know no better expedient than to make you witness of the methods I use to keep him to myself, who has the greatest empire over my heart. The hour draws near, when his passion will lead him hither; I will conceal you in a closet, where not one of my caresses or words shall escape your eyes or your ears: if you approve of my advice, make use of it."

The wife of the senator embraced the proposal with joy; she wanted time for the courtesan to see her lover, arrived; his wife heard him on the stairs, and flew to the place of con-

cealment appointed by Nina. Her eyes beheld him in the same instant with those of the courtesan—it was the senator himself.

As soon as he entered the room, Nina threw her arms round his neck, and clasped him for a considerable time, without uttering one word; when she thought her joy satiated, her next care was to reach him an easy chair; to take out of a clothes-press, a lighter habit than that which he wore, and which the excessive summer's heat must have rendered insupportable to him; and, while she cooled him with a fan, which in that country is used by both sexes, and which she had snatched from the hands of a servant, desirous of saving her that trouble, she said, in a passionate voice, "how I hate this senatorial office; which, at the same time it presents to me a man of high rank and accomplishments, subjects you to cares, which, by depriving me of your presence, takes from me the dearest thing I have in the world, and on which alone, my life, my pleasure, my happiness depend! Must it then be determined, that general is to be preferred to private good?"

"How tender and delicate you are, my dear Nina!" replied the senator; "I should not be ambitious of this high condition of life, but in hopes of appearing more worthy of your love; and I can only complain, because it does not furnish me, as much as I could wish, with the means of shewing how dear you are to me."

The wife of the senator remained concealed in the closet, the door of which was a little ajar, and did not lose a single glance or expression of the lovers; she had the mortification to see their caresses—their happiness—What did she not undergo? She was often tempted to quit her retreat—to interrupt them—to go and throw herself at the feet of the senator, and there claim the restitution of her rights. However, she thought it best to let him alone for the present, lest the presence of her rival should be too great an obstacle to the success of her design.

The senator, being expected that day to dinner with one of his brethren, made his visit shorter than usual. He took leave of his mistress with

the most tender expressions, such as are made use of by lovers who are forced to part for whole years. Nina employed every means she could invent, to prolong the pleasure of seeing him; at length they parted to their mutual regret. (*To be continued.*)



The matrimonial creed.

WHOSOEVER will be married, before all things it is necessary that he hold the conjugal faith; and the conjugal faith is this: that there were two rational beings created, both equal, and yet one superior to the other; and the inferior shall bear rule over the superior; which faith, except every one keep whole, and undefiled, without doubt, he shall be scolded at everlastingly.

The man is superior to the woman, and the woman is inferior to the man; yet both are equal, and the woman shall govern the man.

The woman is commanded to obey the man, and the man ought to obey the woman;

And yet there are not two obedients, but one obedient.

For there is one dominion nominal of the husband, and another dominion real of the wife:

And yet there are not two dominions, but one dominion.

For, like as we are compelled by the christian verity to acknowledge, that wives must submit themselves to their husbands, and be subject to them in all things;

So are we forbidden by the conjugal faith to say, that they should be at all influenced by their wills, or pay regard to their commands.

The man was not created for the woman, but the woman for the man;

Yet the man shall be the slave of the woman, and the woman the tyrant of the man:

So that in all things, as aforesaid, the subjection of the superior to the inferior is to be believed.

He, therefore, that will be married, must thus think of the woman and the man.

Furthermore, it is necessary to submissive matrimony, that he also believe rightly the infallibility of the wife.

For the right faith is, that we be-

lieve and confess, that the wife is fallible and infallible ;

Perfectly fallible and perfectly infallible ; of an erring soul and unerring mind subsisting ; fallible, as touching her human nature ; and infallible, as touching her female sex.

Who, although she be fallible and infallible, yet she is not two, but one woman ; who submitted to lawful marriage to acquire unlawful dominion ; and promised religiously to obey, that she might rule with uncontrouled sway.

This is the conjugal faith ; which, except a man believe faithfully, he cannot be married.



A letter to a very good-natured lady who is married to a very ill-natured man.

I Have now and then observed, my dearest cousin (through all your care and endeavours to conceal it) that some few rustlings happen between you and your husband ; which, I fear, must make some moments pass with more uneasiness to you, than a woman of so much goodness deserves. The intimacy that has subsisted so long between our families, and the extreme friendship I have for you, makes this give me more pain, than it may perhaps give even to yourself ; for I know the steadiness of your mind, and the prudence you have in alleviating every thing that would disturb a less settled temper ; and make some wives fly out into violences, that would render them ridiculous, as well as wretched. But as an indifferent slander-by may see more, than the best gamester, when engaged deep in a difficult party, I shall venture to give you some of my sentiments ; in hopes that they may still more awaken your own, or at least be improved by your reflexions upon them.

'Twere to be wished, that all married people would lay this down for their first and great principle ; that they can never be happy in themselves, unless they are well with their comforts. The contrary notion is like the odd whim of that man in the play, who talks "of cutting himself in two, and going to fifty-cuffs with him-

self." Their connexions, views, and interests, are naturally so united, that the one cannot be happy, if the other is miserable. In so strict an union, if you are not well with one another, what can you do to avoid being miserable ? You must either be perpetually hunting after reasons to flee from your own house ; or else you must sit jarring together, like a couple of bad instruments that are always out of tune.

The most necessary thing then for a married woman, to make her self happy, is to endeavour to please her comfort ; and one comfort is, that the very endeavouring to please, goes a great way towards obtaining its end.

Complacency naturally begets kindness, as a disobliging way does aversion.

'Tis not enough to avoid doing or saying any thing, that you know would be disagreeable to your husband ; but one should be apt to say and do every thing that is likely to be agreeable to him. A woman that thoroughly considers this, and puts it honestly in practice, can scarce ever fail to make both herself and her husband happy.

One considerable help and advantage that you have towards this, is the being so thoroughly acquainted with one another's tempers and inclinations. There was a good opportunity for this (as your match was not huddled up with that haste that some people are in, to settle the most important step in their whole lives) during the time of courtship, and much more after. These two lights are so very different, that between them you may see into the whole character of a man ; how far he is apt to submit, and how far to domineer. With a proper observation, you may come, in time, to discover every little bent of his temper, and to open all the more hidden folds of his heart. Now, when one is well aware of every thing that may displease, it is easy to avoid it ; and when one knows what is pleasing, scarce any thing can be wanting but the will to please.

I would particularly desire you to look on no one thing that may displease, as a trifle. However unimportant the thing may be in itself, the

displeasing and disagreeing is a serious evil; and married people disagree ten times oftner about trifles, than about things of weight.

The best way for a married woman to carry her points often, is to yield sometimes. Yielding in a married woman, is as useful as fleeing is to an unmarried one; for both of these methods, most naturally obtain what they seem to avoid. And if a woman has any vanity, (as every human creature must have more or less of it in their composition) I think that passion might be gratified this way, as well as any other; for to get the better of oneself, is at least as glorious, as to get the better of any other person whatever: and you would, beside, have the inward satisfaction of considering, that in all such cases, you do not yield out of cowardice, but prudence, and that you enjoyed the superiority of knowing what you ought to do, much better than the obstinate man, who seems outwardly to have carried his point, where you have really carried your's.

I do not mean by this to set you on a life of artifice and dissimulation. I rather think that such methods as these, and such a scheme of pleasing, would, in time, grow pleasing to yourself, and that it would be the most apt of any either to introduce or increase a real mutual love and good-will between you and your husband. But how, my dear cousin, have I thus forgot myself for a page or two together! and while I am writing to you, have really written a letter for the world. For you, I dare say, have no occasion for my rules; and have thought over every thing that I have said, and that in a much better manner than I have said it, long before I set my pen to paper. You will, however, forgive one who wishes you as well as he does himself, and who would extremely rejoice, to see that serenity of mind, which all the world thinks to be in you, and all those virtues and excellencies which I know to be in you, unruffled by any disturbances, and cleared from every little cloud that may hang over them. I need not tell you how much, and how truly, I am, your affectionate kinsman, and humble servant, Z.

An affecting and true history.

A Young lady, whose name it is useless to mention, was on the point of giving her hand to a gentleman of the same age. Interest did not preside at this engagement, as is but too commonly the case. Their passion was equally ardent and reciprocal.

In the very moment that they are preparing to approach the altar, the young man recollects that some necessary papers are wanting. He desires that the ceremony may be postponed for a fortnight, that he may immediately set out, and have time sufficient to return with these papers. What a cruel incident! But he will not delay a moment to fly back on the wings of love to his adorable mistress. He is impatient to conclude the ceremony that is to confirm the happiness of his life; and that life itself is attached to ties that can never be too closely formed.

Women, when in love, are perhaps more passionately, more delicately sensible to the soft influence than men. Our young bride paid no attention to the reasons that were alleged. What reasons, indeed, can be urged to a heart replete with the tender passion? She gives way to complaints, and to all the alarms that fancy could suggest. She sees, she is alive only to the pain of being torn from the object that was far dearer to her than herself. And these are the feelings—this the conduct of genuine love.

But it is impossible to proceed with the ceremony. The impatient lover has already left his mistress, whose too susceptible heart consults not the little decorums of the sex, nor the representations of her family. In a mind, uncorrupted by refinement, love assumes the character, the noble pride of virtue; and it feels a degree of self-complacency, it glories in its transports. The young lady hesitates not to lament openly a delay, which was, however, to be of such short duration. But the hours of absence are years—are ages of torture to her who is truly in love.

In the mean time, however, the young lady receives a letter from her lover, which, one would imagine,

would relieve her from this cruel state of agitation and terror. After renewing a thousand protestations of everlasting love, he dwells with transport on his approaching felicity, and fixes the day of his arrival.

It may be supposed, that his mistresses, in proportion to the pleasure she derived from this intelligence, anticipated the happy day, and that she was at the place where her lover was to alight, even some hours before he could arrive. Her eye was continually at the window. At the least noise, 'It is he! it is he!'—The moment the stage coach appears, she is the first to perceive it. She has wings—she flies—with impatient eyes she seeks her beloved—'Where is he? where is he? Is not Mr. ***** among the passengers? Where—where is he?' An elderly gentleman now steps out of the coach, with a deep sorrow visible in his face: 'Madam, it is my duty to—' 'What! is he not come, sir? He told me—what, what prevents him?' 'I am his uncle, madam, and I am come express'—'What! has he changed his mind, sir? Does he cease to love me? Do his relations refuse—you sigh, sir: Must I never then be his? Speak, sir!—tell me.'—'Oh! madam, arm yourself with courage. No—my nephew was not capable of such dishonourable conduct—but a violent illness'—'An illness!—I run—I fly—my parents will permit me'—'Stay, madam—this goodness is now useless.' At these words, the old man bursts into tears. The young lady is speechless and immovable. 'Ah! madam, you understand me but too well!'—'He is dead! he is dead!' screams the unhappy lady. Her fears are but too well founded. She is informed that a sudden death had snatched her lover from her, the very evening before he was to have set out on his return; and that he had only time to request his uncle to go and see his intended bride, to assure her, that, in his last moments, he loved her, if possible, with more ardour than ever, and to do every thing in his power to console her. 'He is dead!—he is no more!' repeats the wretched lady, with a steady voice, that seems to issue from the bottom of her soul. Alas!

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her mind is now wandering; her reason has abandoned her; no remedy can cure the dreadful affliction, nor mitigate such hopeless woe.

This unfortunate victim survived her lover, to be long—long devoured by the excess of calamity. Can it be believed, that for fifty years past, notwithstanding the severity of the seasons, she goes every day on foot, about two leagues, and repairs to the place, where she had hoped to see her lover alighting from the coach? She only utters; 'He is not come yet! I will return to-morrow!'

These are all the words she has spoken for fifty years past; for she is buried in a deep and unceasing grief. Some people, who know not what it is to feel (and such barbarians there are!) had advised to have her confined. The magistrates, more compassionate than these weak and hard-hearted men, have determined not to deprive her of her liberty. Her madness, they say, is not prejudicial to society, but, on the contrary, is worthy of all the respect and veneration that is due to the wretched. And is not this unhappy lady, who is still living, among the number of those, for whom Tully has created, if I may so express myself, these beautiful, these admirable, these affecting expressions:

"*Res est sacra miser?*"



Regulations of the Spaniards for the gradual enfranchisement of slaves, and their better treatment.

AS soon as a slave is landed, his name, price, &c. are registered in a public register, and the master is obliged by law to allow him one working day in the course of the week to himself, besides Sunday; so that if he chooses to work for his master on that day, he receives for the same, the wages of a free man, as, whatever he earns by such labour, is so secured to him by law, that the master cannot deprive him of it. This is certainly a step towards abolishing absolute slavery; for as soon as the slave is able to purchase another working day, the master is obliged to sell it him at one fifth part of its original cost, and so likewise, the remaining four days, at the same rate, whenever the slave is able to redeem them; after which, S f

he is entirely free. This is such an incentive to industry, that even the most supine are tempted to exert themselves.



The Lord's prayer in Shawanese.

COE-thin-a, spim-i-key yea-taw-
yan-æ,
O-wef-fa yey yea-fey-tho-yan-æ :
Day-pale-i-tum-ny pay-itch-tha-key,
Yea-ith-tay-hay-yon-æ ifti-nock-i-
key,
Yoe-ma affis-key-kie pi-fey spim-i-
key.
Me-li-na-key æ noo-ki cos-si-kie,
Ta-wa it thin æ-yea-wap-a-ki tuck-
whan-a ;
Puck-i-tum-i-wa-loo kne-won-ot-i-
they-way
Yea-fe-puck-i-tum-a ma-chil-i-tow-
e-ta
Thick i ma-chaw-ki tuf-sy-neigh-
puck-fin-a
Wa-pin-fi-loo waugh po won-ot-i-
they ya
Key-la tay-pale-i-tum-any way
wif-fa kie
Was-fi-cut-i-we-way thay-pay-we
way. Amen.



Reflexions on the miseries of human life: and the virtue of humanity inculcated by a striking example.

AMIDST the miseries, to which human life is liable, nothing is so generally dreaded as poverty, since it exposes mankind to distresses, that are but little pitied, and to the contempt of those who have no natural endowments superior to our own. Every other difficulty or danger a man is enabled to encounter with courage and alacrity, because he knows that his success will meet with applause, for bravery will always find its admirers ; but in poverty, every virtue is obscured, and no conduct can entirely secure a man from reproach. Cheerfulness, as an admirable author observes, is here insensibility ; and dejection, sullenness ; its hardships are without honour, and its labours without reward. Notwithstanding this, there is perhaps no station more favourable to the growth of virtue, where the seeds of it are previously planted in the mind. The poor man is, from his situation, cut off from a

thousand temptations to vice ; and that levity and dissipation of thought, which are the common attendants of ease and affluence, are obliged to give way to the steady exercise of reason and cool reflexion, which are as closely connected with wisdom, as vice with folly. But when poverty is felt in its utmost extreme, it then becomes excessively dangerous, and some deviations from rectitude are with difficulty avoided,

The man, who can support with courage the proud man's contumely, may shrink at the prospect of a prison ; and he, who can cheerfully feed on the coarsest viands, will perhaps be unable to resist the importunate solicitations of hunger, to deviate from the strait road of equity, where it leads through a barren waste, and where there are fruits at a distance to tempt his approach. Where this is the case, we must pity the unhappy wretch, who is unable to withstand the power of such temptations—temptations that may be doubled, by the multiplied distress of seeing a family ready to perish.

The learned and pious Boerhaave observes, “ that he never saw a criminal carried to execution, without asking his own heart, who knows whether this man is not less guilty than I ? ” Were all mankind to ask themselves the same question, justice would frequently be executed with less rigour, and perhaps sometimes the malefactor would be restored to virtue by the hand of mercy, stretched out to his relief, instead of being deprived of life, for a crime which perhaps few would have been able in the same circumstances to withstand.

I cannot here forbear illustrating these remarks, by relating a passage in the life of monsieur de Sallo, a gentleman to whom the literary world is obliged for the invention of the journals or reviews of the works of the learned, in all parts where letters are cultivated. This passage I shall take from the lives of the eminent French writers. “ In the year 1662, when Paris was afflicted with a long and severe famine, monsieur de Sallo, returning from a summer evening's walk with only a little footboy, was accosted by a man, who presented a pistol, and in a manner far from the

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resoluteness of a hardened robber, asked him for his money. M. de Sallo observing that he came to the wrong man, and that he could get little from him, added, 'I have only three pistoles about me, which are not worth a scuffle; so, much good may do you with them, but let me tell you, you are in a bad way.' The man took them, and, without asking him for more, walked off with an air of dejection and terror. The fellow was no sooner gone, than monf. de Sallo ordered his boy to follow him, to see where he went, and to give him an account of every thing. The lad obeyed, and followed him through several obscure streets, and at length saw him enter a baker's shop, where he observed him change one of the pistoles, and buy a large brown loaf. With this purchase, he went a few doors farther, and entering an alley, ascended a pair of stairs. The boy crept up after him to the fourth story, where he saw him go into a room that had no other light but what it received from the moon, and through a crevice, perceived him throw the loaf on the floor, and burst into tears, saying, 'There, eat your fill, that's the dearest loaf I ever bought. I have robbed a gentleman of three pistoles; let us husband them well, and let me have no more tealings, for, soon or late, these doings must bring me to the gallows; and all to satisfy your clamours.' His lamentations were answered by those of the whole family; and his wife, having at length calmed the agony of his mind, took up the loaf, and cutting it, gave four pieces to four poor starving children.

The boy having thus happily performed his commission, returned home, and gave his master an account of every thing he had seen and heard. M. de Sallo, who was much moved, ordered the boy to call him early in the morning. This humane gentleman arose at the time appointed, and taking the boy with him to shew him the way, enquired in the neighbourhood, the character of a man who lived in such a garret, with a wife and four children, when he was told that he was a very industrious good kind of a man; that he was a shoe-maker, and a neat workman, but was overburdened with a family, and had a

hard struggle to live in such bad times.

Satisfied with this account, monf. de Sallo ascended to the shoe-maker's garret, and knocking at the door, it was opened by the poor man himself, who knowing him, at the first sight, to be the person he had 'robbed' the evening before, fell at his feet, and implored his mercy, pleading the distress of his family, and begging he would forgive his first crime. M. de Sallo desired him to make no noise, for he had not the least intention to hurt him. "You have a good character among your neighbours," said he, "but must expect that your life will soon be cut short, if you are so wicked as to continue the freedoms you took with me. Hold your hand—here are thirty pistoles to buy leather, husband them well, and set your children a commendable example. To put you out of farther temptations to commit such ruinous and fatal actions, I will encourage your industry; I hear you are a neat workman, and you shall take measure of me and this boy for two pair of shoes each, and he shall call upon you for them." The whole family appeared struck with joy, amazement, and gratitude, and monf. de Sallo departed greatly moved, and with a mind filled with satisfaction at having saved a man, and perhaps a family, from the commission of guilt, from an ignominious death, and perhaps eternal perdition." Never was a day much better begun; the consciousness of having performed such an action, whenever it recurs to the mind of a reasonable being, must be attended with pleasure, and that self-complacency, and secret approbation, which are more desirable than gold, and all the pleasures of the earth.



Inscription for the monument of baron de Kalb, voted by congress, October 14, 1780.

Sacred to the memory of
the baron de K A L B,
knight of the royal order of Military Merit,
brigadier of the armies of France,
and
major-general in the service of the
united states of America.

Having served with honour and reputation for three years, he gave a last and glorious proof of his attachment to the liberties of mankind, and the cause of America, in the action near Camden, in the state of South-Carolina, on the 16th of August, 1780; where, leading on the troops of the Maryland and Delaware lines against superior numbers, and animating them by his example to deeds of valour, he was pierced with many wounds, and on the 19th following expired, in the 48th year of his age. The CONGRESS of the united states of America, in gratitude to his zeal, services, and merit, have erected this monument.



Inscription ordered by congress to be engraved on one of the cannon belonging to the Americans at the commencement of the late war.

THE HANCOCK.
SACRED TO LIBERTY.
This is one of four cannon, which constituted the whole train of field artillery possessed by the British colonies of North-America, at the commencement of the war, on the 19th of April, M,DCC,LXXV. This CANNON and its fellow, belonging to a number of citizens of Boston, were used in many engagements during the war.

The other two, the property of the government of Massachusetts, were taken by the enemy.

By order of the united states, in congress assembled,
May 19, 1788.

N. B. The other preserved cannon is styled, the Adams; and, except the name, has an inscription similar to that of the Hancock.



Revolutional papers.

No. I.

Address, presented to his excellency general Washington, by the pro-

vincial congress of New York, June 26, 1775.

May it please your excellency,

At a time, when the most loyal of his majesty's subjects, from a regard to the laws and constitution, by which he sits on the throne, feel themselves reduced to the unhappy necessity of taking up arms, to defend their dearest rights and privileges—while we deplore the calamities of this divided empire, we rejoice in the appointment of a gentleman, from whose abilities and virtue we are taught to expect both security and peace.

“Confiding in you, sir, and in the worthy generals immediately under your command, we have the most flattering hopes of success in the glorious struggle for American liberty, and the fullest assurances, that, whenever this important contest shall be decided, by that fondest wish of each American soul, an accommodation with our mother country, you will cheerfully resign the important deposit committed into your hands, and reassume the character of our worthiest citizen.

By order,

P. V. B. Livingston, president.
New York, June 26, 1775.



NO. II.

ANSWER.

Gentlemen,

At the same time that with you I deplore the unhappy necessity of such an appointment, as that with which I am now honoured, I cannot but feel sentiments of the highest gratitude, for this affecting instance of distinction and regard.

May your warmest wishes be realized in the success of America, at this important and interesting period; and be assured, that every exertion of my worthy colleagues and myself, will be equally extended to the re-establishment of peace and harmony, between the mother country and these colonies: as to the fatal but necessary operations of war, when we assumed the foldier, we did not lay aside the citizen; and we shall most sincerely rejoice with you, in that happy hour when the establishment of American liberty, on the most firm and solid foundations, shall enable us to return to our private stations, in the bo-

form of a free, peaceful, and happy country. G. WASHINGTON.



NO. III.

Letter from his excellency general Washington to general Gage.

Head quarters, Cambridge,

SIR, *August 11, 1775.*

I Understand that the officers, engaged in the cause of liberty and their country, who, by the fortune of war, have fallen into your hands, have been thrown indiscriminately into a common jail, appropriated for felons—that no consideration has been had for those of the most respectable rank, when languishing with wounds and sickness—that some of them have been even amputated in this unworthy situation.

Let your opinion, sir, of the principle which actuates them, be what it may, they suppose they act from the noblest of all principles, a love of freedom and their country. But political opinions, I conceive, are foreign to this point. The obligations arising from the rights of humanity, and claims of rank, are universally binding and extensive, except in case of retaliation. These, I should have hoped, would have dictated a more tender treatment of those individuals, whom chance or war had put in your power. Nor can I forbear suggesting its fatal tendency to widen that unhappy breach, which you, and those ministers under whom you act, have repeatedly declared you wish to see forever closed.

My duty now makes it necessary to apprise you, that for the future, I shall regulate my conduct towards those gentlemen of your army, who are, or may be in our possession, exactly by the rule you shall observe towards those of ours who may be in your custody.

If severity and hardship mark the line of your conduct (painful as it may be to me) your prisoners will feel its effects; but if kindness and humanity are shewn to ours, I shall, with pleasure, consider those in our hands, only as unfortunate, and they shall receive from me that treatment to which the unfortunate are ever entitled.

I beg to be favoured with an an-

swer as soon as possible, and am, sir, your very humble servant,

G. WASHINGTON.

His excellency general GAGE.



NO. IV.

ANSWER.

SIR, *Boston, August 13, 1775.*

TO the glory of civilized nations, humanity and war have been compatible; and compassion to the subdued is become almost a general system.

Britons, ever pre-eminent in mercy, have outgone common examples, and overlooked the criminal in the captive. Upon these principles, your prisoners, whose lives, by the laws of the land, are destined to the cord, have hitherto been treated with care and kindness, and more comfortably lodged, than the king's troops, in the hospitals; indiscriminately, it is true, for I acknowledge no rank that is not derived from the king.

My intelligence from your army would justify severe reprimand. I understand there are some of the king's faithful subjects, taken sometime since by the rebels, labouring like negro slaves, to gain their daily subsistence, or reduced to the wretched alternative, to perish by famine, or take arms against their king and country. Those, who have made the treatment of the prisoners in my hands, or of your other friends in Boston, a pretence for such measures, found barbarity upon falsehood.

I would willingly hope, sir, that the sentiments of liberality, which I have always believed you to possess, will be exerted to correct these misdoings. Be temperate in political disquisitions; give free operation to truth, and punish those who deceive and misrepresent; and not only the effects, but the causes of this unhappy conflict will soon be removed.

Should those, under whose usurped authority you act, controul such a disposition, and dare to call severity retaliation, to God, who knows all hearts, be the appeal for the dreadful consequences. I trust, that British soldiers, asserting the rights of the state, the laws of the land, the being of the constitution, will meet all events with becoming fortitude. They will

court victory with the spirit their cause inspires, and from the same motive will find the patience of martyrs under misfortune.

Till I read your insinuations in regard to ministers, I conceived that I had acted under the king; whose wishes, it is true, as well as those of his ministers, and of every honest man, have been to see this unhappy breach forever closed; but unfortunately for both countries, those, who have long since projected the present crisis, and influence the councils of America, have views very distant from accommodation. I am, sir,

Your most obedient humble servant,
THOMAS GAGE.

George Washington, esq.

REPLY.

NO. V.

Head Quarters, Cambridge,

SIR, *August 19, 1775.*

I Addressed you on the 11th inst. in terms which gave the fairest scope for the exercise of that humanity and politeness, which were supposed to form a part of your character. I remonstrated with you on the unworthy treatment shewn to the officers and citizens of America, whom the fortune of war, chance, or a mistaken confidence, had thrown into your hands.

Whether British or American mercy, fortitude, and patience, are most pre-eminent—whether our virtuous citizens, whom the hand of tyranny has forced into arms, to defend their wives, their children, and their property, or the mercenary instruments of lawless domination, avarice, and revenge, best deserve the appellation of rebels, and the punishment of that cord, which your affected clemency has forborn to inflict—whether the authority under which I act, is usurped, or founded upon the genuine principles of liberty—were altogether foreign to the subject. I purposefully avoided all political disquisition; nor shall I now avail myself of those advantages, which the sacred cause of my country, of liberty, and human nature, give me over you; much less shall I stoop to retort any invective. But the intelligence, you say you have received from our army, requires

a reply. I have taken time, sir, to make a strict enquiry, and find it has not the least foundation in truth. Not only your officers and soldiers have been treated with a tenderness due to fellow-citizens and brethren, but even those execrable parricides, whose councils and aid have deluged their country with blood, have been protected from the fury of a justly enraged people. Far from compelling or permitting their assistance, I am embarrassed with the numbers who crowd to our camp, animated with the purest principles of virtue and love of their country. You advise me to give free operation to truth; to punish misrepresentation and falshood. If experience stamps value upon counsel, yours must have a weight which few can claim. You best can tell, how far the convulsion, which has brought such ruin on both countries, and shaken the mighty empire of Britain to its foundation, may be traced to these malignant causes.

You affect, sir, to despise all rank, not derived from the same source with your own. I cannot conceive one more honourable, than that, which flows from the uncorrupted choice of a brave and free people, the purest source and original fountain of all power. Far from making it a plea for cruelty, a mind of true magnanimity and enlarged ideas, would comprehend and respect it.

What may have been the ministerial views which have precipitated the present crisis, Lexington, Concord, and Charlestown, can best declare. May that God, to whom you then appealed, judge between America and you. Under his providence, those who influence the councils of America, and all the other inhabitants of the united colonies, at the hazard of their lives, are determined to hand down to posterity, those just and invaluable privileges which they received from their ancestors.

I shall now, sir, close my correspondence with you, perhaps for ever. If your officers, our prisoners, receive a treatment from me, different from what I wished to shew them, they and you will remember the occasion of it. I am, sir, your very humble servant,

G. WASHINGTON.

General Gage.

NO. VI.

Letter from the general committee of Charlestown to governor Campbell.

May it please your excellency,

IT is with great concern we find, that, for some days past, your excellency has been pleased to withdraw yourself from Charlestown, the seat of your government, and have retired on board the king's ship. The inconveniences which must unavoidably arise to the people, deprived, by this step, of that easy access to your excellency, which is absolutely necessary for transacting public affairs, are apparent; and we submit to your excellency's consideration, whether the retirement of our governor to a king's ship, in this general disquietude, when the minds of the people are filled with the greatest apprehensions for their safety, may not increase their alarm, and excite jealousies of some premeditated design against them. We therefore entreat, that your excellency will be pleased to return to Charlestown, the accustomed place of residence of the governor of South Carolina. And your excellency may be assured, that, whilst, agreeable to your repeated and solemn declarations, your excellency shall take no active part against the good people of this colony, in the present arduous struggle for the preservation of their civil liberties, we will, to the utmost of our power, secure to your excellency, that safety and respect for your person and character, which the inhabitants of Carolina have ever wished to shew to the representative of their sovereign.

By order of the general committee,

HENRY LAURENS, *chairman.*
Statehouse, Sept. 29, 1775.



NO. VII.

ANSWER.

SIR, *Tamar, Sept. 30, 1775.*

I Have received a message signed by you from a set of people who stile themselves a general committee. The presumption of such an address, from a body assembled by no legal authority, and whom I must consider as in actual and open rebellion against their sovereign, can only be equalled by the outrages which obliged me to take refuge on board the king's ship in this

harbour. It deserves no answer, nor should I have given it any, but to mark the hardness with which you have advanced, that I could so far forget my duty to my sovereign and to my country, as to promise that I would take no active part in bringing the subverters of our glorious constitution, and the real liberties of the people, to a sense of their duty. The unmanly arts that have already been used to prejudice me in the general opinion, may still be employed by that committee.

But I never will return to Charlestown till I can support the king's authority, and protect his faithful and loyal subjects. Whenever the people of this province will put it in my power to render them this essential service, I will with pleasure embrace the opportunity, and think it a very happy one.

I am, sir, your humble servant,
WILLIAM CAMPBELL.

To Henry Laurens, esq.



NO. VIII.

Resolves of the convention of Virginia, agreed to May 15, 1776, present 112 members.

FORASMUCH, as all the endeavours of the united colonies, by the most decent representations and petitions to the king and parliament of Great Britain, to restore peace and security to America under the British government, and a re-union with that people upon just and liberal terms, instead of a redress of grievances, have produced, from an imperious and vindictive administration, increased insult, oppression, and a vigorous attempt to effect our total destruction. By a late act, all these colonies are declared to be in rebellion, and out of the protection of the British crown, our properties subjected to confiscation, our people, when captivated, compelled to join in the murder and plunder of their relations and countrymen, and all former rapine and oppression of Americans declared legal and just. Fleets and armies are raised, and the aid of foreign troops engaged to assist these destructive purposes. The king's representative in this colony hath not only withheld all the powers of government from open-

rating for our safety, but, having retired on board an armed ship, is carrying on a piratical and savage war against us, tempting our slaves, by every artifice, to resort to him, and training and employing them against their masters. In this state of extreme danger, we have no alternative left, but an abject submission to the will of those overbearing tyrants, or a total separation from the crown and government of Great Britain, uniting and exerting the strength of all America for defence, and forming alliances with foreign powers for commerce and aid in war: wherefore, appealing to the searcher of hearts for the sincerity of former declarations, expressing our desire to preserve the connexion with that nation, and that we are driven from that inclination by their wicked councils, and the eternal laws of self-preservation,

Resolved unanimously, that the delegates, appointed to represent this colony in general congress, be instructed to propose to that respectable body, to declare the united colonies free and independent states, absolved from all allegiance to, or dependence upon, the crown or parliament of Great Britain; and that they give the assent of this colony to such declaration, and to whatever measures may be thought proper and necessary by the congress, for forming foreign alliances, and a confederation of the colonies, at such time, and in such manner, as to them shall seem best: provided, that the power of forming government for, and the regulation of the internal concerns of each colony, be left to the respective colonial legislatures.

Resolved unanimously, that a committee be appointed to prepare a declaration of rights, and such a plan of government as will be most likely to maintain peace and order in this colony, and secure substantial and equal liberty to the people.

Edmund Pendleton, president.

John Tazewell, clerk of the conv.

NO. IX.

Instructions to the representatives of the town of Boston, agreed to by the freeholders and inhabitants of the town, May 23, 1776.

Gentlemen,

AT a time, when in all probability the whole united colonies of America are upon the verge of a glorious revolution; and when, consequently, the most important questions, that were ever agitated before the representative body of this colony, touching its internal police, will demand your attention; your constituents think it necessary to instruct you in several matters what part to act, that the path of your duty may be plain before you.

We have seen the humble petitions of these colonies to the king of Great Britain repeatedly rejected with disdain. For the prayer of peace, he has tendered the sword; for liberty, chains; and for safety, death. He has licensed the instruments of his hostile oppressions, to rob us of our property, to burn our houses, and to spill our blood. He has invited every barbarous nation, whom he could hope to influence, to assist him in prosecuting these inhuman purposes. The prince, therefore, in the support of whose crown and dignity, not many years since, we would most cheerfully have expended life and fortune, we are now constrained to consider as the worst of tyrants: loyalty to him is now treason to our country. We have seen his venal parliament so basely prostituted to his designs, that they have never hesitated to enforce his arbitrary requisitions with the most sanguinary laws. We have seen the people of Great Britain so lost to every sense of virtue and honour, as to pass over the most pathetic and earnest appeals to their justice, with an unfeeling indifference. The hopes we placed on their exertions, have long since failed. In short, we are convinced, that it is the fixed and settled determination of the king, ministry, and parliament of that island, to conquer and subjugate the colonies, and that the people there have no disposition to oppose them. A reconciliation with them appears to us to be as dangerous, as it is absurd. A spirit of resentment, once raised, it is not easy to appease: the recollection of past injuries will perpetually keep alive the flame of jealousy, which will stimulate to new impositions on the one side, and consequent

resistance on the other; and the whole body politic will be constantly subject to civil commotions. We therefore think it absolutely impracticable for these colonies to be ever again subject to, or dependent upon Great Britain, without endangering the very existence of the state: placing, however, unbounded confidence in the supreme councils of the congress, we are determined to wait, most patiently to wait, 'till their wisdom shall dictate the necessity of making a declaration of independence. Nor should we have ventured to express our sentiments upon this subject, but from the presumption, that the congress would choose to feel themselves supported by the people of each colony, before they adopt a resolution, so interesting to the whole. The inhabitants of this town, therefore, unanimously instruct and direct you, that at the approaching session of the general assembly, you use your endeavours, that the delegates of this colony, at the congress, be advised, that in case the congress should think it necessary, for the safety of the united colonies, to declare them independent of Great Britain, the inhabitants of this colony, with their lives, and the remnant of their fortunes, will most cheerfully support them in the measure.

Touching the internal police of this colony, it is essentially necessary, in order to preserve harmony among ourselves, that the constituent body be satisfied that they are fairly and fully represented. The right to legislate is originally in every member of the community; which right is always exercised in the infancy of a state: but when the inhabitants are become numerous, 'tis not only inconvenient, but impracticable for all to meet in one assembly; and hence arose the necessity and practice of legislating by a few, freely chosen by the many. When this choice is free, and representation equal, 'tis the people's fault if they are not happy: we therefore instruct you to devise some means to obtain an equal representation of the people of this colony in the legislature: but care should be taken, that the assembly be not unwieldy; for this would be an approach to the evil meant to be cured

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by representation. The largest bodies of men do not always dispatch business with the greatest expedition, nor conduct it in the wisest manner.

'Tis essential to liberty, that the legislative, judicial, and executive powers of government, be, as nearly as possible, independent of and separate from each other; for, where they are united in the same person, or number of persons, there would be wanting that mutual check which is the principal security against the making of arbitrary laws, and a wanton exercise of power in the execution of them. It is also of the highest importance, that every person in a judiciary department employ the greater part of his time and attention in the duties of his office: we therefore further instruct you, to procure the enacting such law or laws, as shall make it incompatible for the same person to hold a seat in the legislative and executive departments of government, at one and the same time: that shall render the judges, in every judicatory through the colony, dependent, not on the uncertain tenure of caprice or pleasure, but on an unimpeachable deportment in the important duties of their station, for their continuance in office: and, to prevent the multiplicity of offices in the same person, that such salaries be settled upon them, as will place them above the necessity of stooping to any indirect or collateral means for subsistence. We wish to avoid a profusion of the public monies on the one hand, and the danger of sacrificing our liberties to a spirit of parsimony on the other. Not doubting of your zeal and abilities in the common cause of our country, we leave your discretion to prompt such exertions, in promoting any military operations, as the exigencies of our public affairs may require: and in the same confidence of your fervor and attachment to the public weal, we readily submit all other matters of public moment, that may require your consideration, to your own wisdom and discretion.



NO. X.

*By his excellency the right honourable
John earl of Dunmore, his majesty's
lieutenant and governor general*

Ti

*ral of the colony and dominion of
Virginia, and vice admiral of the
June.*

A PROCLAMATION.

AS I have ever entertained hopes that an accommodation might have taken place between Great Britain and this colony, without being compelled, by my duty, to this most disagreeable, but now absolutely necessary step, rendered so by a body of armed men, unlawfully assembled, firing on his majesty's tenders, and the formation of an army, and that army now on their march to attack his majesty's troops, and destroy the well-disposed subjects of this colony. To defeat such treasonable purposes, and that all such traitors, and their abettors, may be brought to justice, and that the peace and good order of this colony may be again restored, which the ordinary course of the civil law is unable to effect, I have thought fit to issue this my proclamation, hereby declaring, that, until the aforesaid good purposes can be obtained, I do, in virtue of the power and authority to me given by his majesty, determine to execute martial law, and cause the same to be executed throughout this colony; and to the end that peace and good order may the sooner be restored, I do require every person capable of bearing arms, to resort to his majesty's standard, or be looked upon as traitors to his majesty's crown and government, and thereby become liable to the penalty the law inflicts upon such offences; such as, forfeiture of life, confiscation of lands, &c. &c. And I do hereby farther declare all indented servants, negroes, or others (appertaining to rebels) free, that are able and willing to bear arms, they joining his majesty's troops, as soon as may be, for the more speedily reducing this colony to a proper sense of their duty to his majesty's crown and dignity. I do farther order and require, all his majesty's liege subjects, to retain their quit-rents, or any other taxes, due, or that may become due, in their own custody, till such times as peace may be again restored to this at present most unhappy country, or demanded of them for their former salutary purposes, by officers properly authorised to receive the same.

Given under my hand, on board the ship William, at Norfolk, the seventh day of November, in the sixteenth year of his majesty's reign.

DUNMORE.

God save the king.



*To the farmers of Pennsylvania and
elsewhere.*

BY the latest accounts from Europe, there is reason to expect, that there will be, for some time to come, a demand for large quantities of wheat and flour, for exportation from the united states. At the same time, it is well known, that, from the severe drought, which has prevailed for several weeks past, the crops of wheat sown this year, too generally wear a very unpromising aspect.

These considerations have induced me to communicate the result of an experiment, which, among several others, I made last fall, with a view to ascertain the best method of guarding against the destructive operations of the Hessian fly, which, at that time, was supposed likely to come forward from the eastward, upon the grain crops, but through the favour of Divine Providence, our apprehensions on that account seem now to be entirely removed.

The fifth day of November last, which was about two months after the proper time of sowing most kinds of wheat, I sowed a piece of buckwheat stubble, with the yellow bearded wheat, at the rate of five pecks per acre*. When the winter came on, the seed had scarcely vegetated, and until the beginning of May, the whole appeared exceedingly backward; but at the following harvest (the 16th of July) I had the unexpected satisfaction, of reaping as fine a crop as I, or any of my neighbours, had from an equal quantity of ground sown in the month of September. The soil, a loamy clay, was in tolerable heart, but had not been manured for many years;

NOTE.

* When winter grain is sown later than usual, a greater quantity of seed should be allowed, as it is apt not to tiller or stool so well as when sown earlier.

was ploughed about eight inches deep; the seed sown over furrow, and harrowed in with the furrow, and a few furrows cut with the plough, to carry off any excess of water: the ground had two other ploughings of the above depth, the same year, viz. in the month of April for spring barley, and in July, for the buckwheat crop. A heavy roller was drawn over the buckwheat stubble, in order to break down the hard clods that lay on the surface of the ground, which could not be reduced by the plough and harrow. But as few farmers in this state are provided with this useful machine, it may be observed, that this operation, though of service, is not essentially necessary, nor will it be advisable for those who have been in the too common practice of ploughing their lands from three to four inches deep, to plough double that depth, and immediately sow wheat on a soil which perhaps has never before been exposed to the action of the sun and air. But yet, a small portion of fresh earth, turned up with the old worn out soil, may not be amiss.

The yellow bearded wheat may be had of several persons who procured seed last year from Long Island; but where it cannot be had, some other kinds may probably answer nearly as well; particularly the common red and yellow wheat, which are esteemed the hardiest.

As the earth is now very dry, and consequently in a good condition to receive late crops, (more especially if rain should follow soon after) I am about sowing all my buckwheat stubbles and potatoe fallows with yellow bearded wheat, (except a small part with the other sorts for trial) and some rye.

Several fields of wheat and rye have lately been ploughed up, and the ground sown over again, from being much injured by the insect called the louse, which frequently makes great havock in dry seasons; but it is doubtful, whether this will always answer, as it has been experienced, that these insects (many of which still remain alive, if the drought continues) have often devoured the shoots of even a second sowing.

Having given the foregoing circumstances, I shall not, at present,

spend any time in speculative reasoning. If any considerable quantity of wheat can be raised by the means I have stated, in addition to what may be produced from that already sown, my aim will be answered.

JOSEPH MIFFLIN.

Fountain Green, Oct. 24, 1789.



To preserve pumpions, or pumpkins, thro' the winter and spring.

WHEN taken from the vine, open them and throw away the soft contents which are found in their inside. Then cut them into small pieces, and dry them in the sun, or in an oven. Preserve them in a dry place. They may be either pounded or boiled before they are used.

Prepared in this manner, they make a cheap and excellent food for cattle—horses—and hogs. Many thousand pounds might be saved in grain to our farmers, and to our country, by the general use of this wholesome and nourishing food for domestic animals.—They afford more nourishment than the potatoe or scarcity-root;—they are cultivated with less trouble, and yield a much larger increase from the same labour.



Miscellaneous reflexions.

I know of no great man in history but has had the misfortune of seeing his laurels blasted by the impure breath of envy and prejudice; but now these same laurels bloom again on their tombs, and our posterity will still admire the freshness of their verdure.

Little evil is said of a man who has few or no pretensions to be praised: the reason is, that revenge is scarce ever levelled but against superiority of merit.

How many are there who think only when they speak; and how many more still there are who speak always without thinking?

Low cunning disgraces politics, as hypocrisy degrades devotion.

Need we be astonished that there is so little concord in most families? They have too close a view not to know one another, and it is hard to love where people are so well acquainted.

Picture of African distress.

By Theodore Dwight, student of law,
Connecticut.

The distress which the inhabitants of Guinea experience at the loss of their children, who are stolen from them by the persons employed in the slave trade, is, perhaps, more thoroughly felt than described. But, as it is a subject to which every person has not attended, the following is an attempt to represent the anguish of a mother, whose son and daughter were taken from her by a ship's crew belonging to a country where the God of justice and mercy is owned and worshipped.

HELP! oh, help! thou God of christians!

Save a mother from despair—
Cruel white men steal my children;
God of christians! hear my pray'r.

From my arms by force they're rended,
Sailors drag them to the sea;
Yonder ship at anchor riding,
Swift will carry them away.

There my son lies, pale and bleeding;
Fast, with thongs his hands are bound;

See the tyrants, how they scourge him!
See his sides a reeking wound.

See his little sister by him,
Quaking, trembling, how she lies,
Drops of blood her face besprinkle;
Tears of anguish fill her eyes.

Now they tear her brother from her,
Down below the deck he's thrown;
Stiff with beating; through fear silent,
Save a single death-like groan.

Hear the little daughter begging,
"Take me white men for your own;

"Spare, oh spare my darling brother!
"He's my mother's only son.

"See upon the shore she's raving;
"Down she falls upon the sands;

"Now she tears her flesh with madness,
"Now she prays with lifted hands.

"I am young, and strong, and hardy;
"He's a sick and feeble boy;

"Take me, whip me, chain me, starve me;

"All my life I'll toil with joy.

"Christians, who's the God ye worship?

"Is he cruel, fierce, or good?

"Does he take delight in mercy,

"Or in spilling human blood?

"Ah! my poor distracted mother!

"Hear her scream upon the shore!"
Down the savage captain struck her,
Lifeless, on the vessel's floor.

Up his sails he quickly hoisted,
To the ocean bent his way;
Headlong plung'd the raving mother
From a high rock, in the sea.

The African boy.

"**A**H! tell me, little mournful Moor,

"Why still you linger on the shore?
"Haste to your playmates, haste away,
"Nor loiter here with fond delay;
"When morn unveil'd her radiant eye,
"You hail'd me as I wander'd by,
"Returning at th' approach of eve,
"Your meek salute I still receive."

Benign enquirer, thou shalt know,
Why here my lonesome moments flow;
'Tis said, thy countrymen (no more
Like rav'ning sharks that haunt the shore)

Return to raise, to bless, to cheer,
And pay compassion's long arrear;
'Tis said the num'rous captive train,
Late bound by the degrading chain,
Triumphant come with swelling sails,
'Mid smiling skies and western gales,
They come, with festive heart and glee,
Their hands unshackled—minds as free;
They come, at mercy's great command,
To repossess their native land.

The gales that o'er the ocean stray,
And chace the waves in gentle play;
Methinks they whisper as they fly,
Juellen soon will meet thine eye;
'Tis this that soothes her little son,
Blends all his wishes into one.
Ah! were I clasp'd in her embrace,
I could forgive her past disgrace;
Forgive the memorable hour,
She fell a prey to tyrant pow'r;
Forgive her lost distracted air,
Her sorrowing voice, her kneeling pray'r.

The suppliant tear that gall'd her cheek,
And last, her agonizing shriek,
Lock'd in her hair, a ruthless hand,
Trail'd her along the flinty strand;
A ruffian train, with clamours rude,
Th' impious spectacle pursu'd;
Still as she mov'd, in accents wild,
She cried aloud, "my child! my child!"
The lofty bark she now ascends,
With screams of woe, the air she rends;
The vessel less'ning from the shore,

Her piteous wails I heard no more,
Now as I stretch'd my last survey,
Her distant form dissolv'd away.—
That day is past—I cease to mourn—
Succeeding joy shall have its turn.
Beside the hoarse resounding deep,
A pleasing anxious watch I keep.
For when the morning clouds shall
break,
And darts of day the darkness streak,
Perchance, along the glitt'ring main,
(Oh! may this hope not throb in vain)
To meet these long-desiring eyes,
Juellen and the sun may rise.

—◆◆◆◆◆—
The happy couple.

COLIN, the tend'rest of mankind,
Was blest with ev'ry art;
To gain the wilting virgin's mind,
And fix the am'rous heart.

Phæbe, the fairest of the fair,
With ev'ry winning grace,
That cou'd th' admiring eye ensnare,
Enjoy'd an angel's face.

This couple, in each other blest'd,
Had ev'ry want supply'd,
And each, of mutual bliss possess'd,
Look down on all beside.

No cares prolong the fleeting hour
Nor on their pleasures wait;
Ambition flies the peaceful bow'r,
They wish not to be great.

But while their flocks together feed,
She sings an am'rous lay;
Or he attunes his warbling reed,
And charms the time away.

The birds, attentive to her song,
Return their warbling notes,
Or his sweet melody prolong
With imitating throats.

Now Colin plucks the blooming flow'rs
His fair one to adorn,
And soon the pride of all the bow'rs
In Phæbe's locks are worn.

Now see her snowy breast expands,
Which with new fervour glows
While happy Colin's welcome hands
Insert the blushing rose.

Alike the happy couple are
By equal pleasure mov'd;
Alike each other's grief they share,
Each loving and belov'd.

When any pain disturb'd her rest,
He sunk his pensive head,
When he a mournful sigh express'd,
A mournful tear she shed.

If aught the happy shepherd please,
Joy sparkles in her face;
Good-nature, love, and smiling ease,
The happy couple grace.

If sickness doth the swain oppress,
He sinks upon the fair,
And soon he thinks his pains grow less,
And soon forgets them there.

If aught the beauteous nymph annoys,
Dear partner of his heart,
Sweet herbs he culls, all art employs,
To ease the tortur'd part:

And when she sees him rack'd with
fears

She smiles amidst their pain;
And strives to stop her bursting tears,
Lest they should grieve her swain.

No other care their time beguiles,
But fears that spring from love:
All love, all tenderness, all smiles,
Their mutual pleasure prove.

Long happy may the pair remain,
No grief their breasts invade!
Copy, ye shepherds, from the swain,
Ye virgins, from the maid.

—◆◆◆◆◆—
Advice from a matron to a young lady, concerning wedlock.

ERE you read this, then you'll
suppose,

That some new list'd lover
Thro' means of poetry have chose
His passion to discover.

No, fair one, I'm a matron grave,
Whom time and care hath wait'd;
Who would thy youth from sorrow
save,

Which I in wedlock tasted.

Thy tender air, thy chearful mien,
Thy temper so alluring,
Thy form for conquest well design'd,
Give torments past enduring:

And lovers full of hopes and fears,
Surround thy beauties daily,
Whilst yet, regardless of thy cares,
Thy moments pass on gayly.

Then pass them, charmer, gaylier on,
A maiden whilst you tarry;
For, troth, your golden days are gone,
The moment that you marry.

In courtship we are all divine,
And vows and pray'rs pursue us;
Darts, flames, and tears adorn our
shrine,

And artfully men woo us.

Then who'd the darling power forego,
Which ignorance has giv'n?

To ease them of their pain and woe,
Must we resign our heav'n?

No, marriage lets the vizard fall,
Then cease they to adore us :
The goddess links to housewife Moll,
And they reign tyrants o'er us.

Then let no man impresson make,
Upon thy heart so tender,
Nor play the fool for pity's sake,
Thy quiet to surrender.

Lead apes in hell! there's no such thing.

Those tales are made to fool us ;
Though there we had better hold a

Than here let monkies rule us.



*Song, extempore. By Nat. Evans, A.M.
missionary for Gloucester county in
New Jersey.*

I.

THE sprightly eye, the rosy cheek,
The dimpl'd chin, and look so
meek.

The nameless grace and air,
The ruby lip in sweetness drest,
The softly swelling angel-breast—
All these adorn my fair!

11.

See, what unnumber'd beauties rove
Around each feature of my love,

And fire my rapt'rous soul !
Ten thousand sweets her looks dis-
close ;

At ev'ry look, my bosom glows,
And yields to love's control.

III.

Just heav'ns ! why gave ye charms like
these,

With ev'ry graceful art to please,
To her, whom rigid fate,
Permits me not my pain to tell,
And makes me sacred truth conceal
From one I wish my mate?

IV.

Curse on the fordid thirst of gold,
When tend'rest passions all are sold
To win the world's applause ;
When, for desire, and love, and joy,
Low int'rest shall our hours employ,
And gain th' ignoble cause.



An ode to solitude.

O H ! Solitude ! celestial maid !
Wrap me in thy sequester'd shade,
And all my soul employ !

From folly, ignorance, and strife,
From all the giddy whirls of life !
And loud unmeaning joy !

While in the statesman's glowing
dream.

Fancy portrays the high-wrought
scheme,

And plans a future fame ;
What is the phantom he pursues !
What the advantage that accrues !
Alas ! an empty name !

To him, the grove no pleasure yields,
Nor mossy bank, nor verdant fields.

Nor daisy-painted lawns ;
In vain th' ambrosial gale invites,

In vain all nature sheds delights,
Her genuine charms he scorns !

Pleasure allures the giddy throng ;
The gay, the vain, the fair, the young.

All bend before her thrine !
 She spreads around delusive snares,
 The borrow'd garb of bliss she wears,
 And tempts in form divine !

Fashion, with wild tyrannic sway,
Directs the business of the day.

And reigns without controul ;
The beaux and sparkling belles confess,
She animates the modes of dress,
And chains the willing soul !

Can these, the slaves of fashion's pow'r,
Enjoy the silent, tranquil hour,

And bloom with nature's glow !
Or to the votaries of sense
Can solitude her sweets dispense,
And happiness bestow ?

How wretched that unfurnish'd mind,
Which, to each vain pursuit inclin'd,
Is ever bent to roam !

Oh ! be that restless state abhor'd
Seek not for happiness abroad,
She's only found at home !

Ye sages, who with anxious care,
Rov'd thro' the fleeting tracks of air,
A vacuum to find ;

Wiser, had ye employ'd your skill,
With solid sense, and worth to fill,
The vacuum of the mind !

Let choice, not wrinkled spleen engage
The mind, to quit the world's gay stage,
Where folly's scenes are play'd :

Sour discontent, and pining care,
Attain the fragrance of the air,
Disturb the silent shade.

Not wounded by misfortune's dart,
I seek to ease the rankling smart
Of thorny-fell'ring woe ;

But far remote from crouds and noise,
To reap fair virtue's placid joys;
In wisdom's soil they grow.

I ask not pageant pomp nor wealth,
For, blest with competence and health,
'Twere folly to be great!
May I through life serenely glide,
Asyon clear streams, which silent glide,
Nor quit this lov'd retreat.

Beneath this leafy arch reclin'd,
I taste more true content of mind,
Than frolic mirth can give;
Here, to the busy world unknown,
I feel each blissful hour my own,
And learn the art to live!

While turning nature's volume o'er,
Fresh beauties rise, unseen before,
To strike th' astonish'd soul!
Our mental harmony improves,
To mark each planet how it moves,
How all in order roll!

From Nature's fix'd, unerring laws,
I'm lifted to th' Eternal Cause,
Which moves this lifeless clod!
This wond'rous frame, this vast design,
Proclaims the workmanship divine,
The architect, a God.

Oh! sacred bliss! thy paths to trace
And happiest they of human race,
To whom this pow'r is giv'n,
Each day in some delightful shade,
By Contemplation's soft'ning aid,
To plume the soul for heaven!

The fox without a tail.—A fable.

A Fox, while Fortune took a nap,
His bushy tail lost in a trap,
His brother-wits to help the stroke,
Bor'd him with many a cruel joke:
But he to turn it off, in passion,
Swore they were fools, and out of fashion.

Titles and tails are useless things,
Baubles of nobles, queens, and kings;
By none but mushroom gentry worn,
And are of gentlemen the scorn.

But softly, cried a waggish fellow,
Methought I heard you loudly bellow,
And curse the trap, and curse your stars,
That stole your tail, and left such scars;
Good Renny, since your day is gone,
Pray let us, and our tails alone;
Like rudder in the watry wake,
They steer us through the thorny brake.
We'll keep them, as we keep our ears,
They've serv'd us well in former years.

Application.

Are titles bad, when those forswear
'em,
Who never can expect to wear 'em?

Anacreon. Ode XIII.

The vanity of riches.

IF the treasur'd gold could give
Man a longer time to live,
I'd employ my utmost care
Still to keep, and still to spare;
And, when death approach'd, would
say,
'Take thy fee, and walk away.'
But since riches cannot save
Mortals from the gloomy grave,
Why should I myself deceive?
Vainly sigh, and vainly grieve?
Death will surely be my lot,
Whether I am rich or not.

Give me freely whilst I live
Generous wines, in plenty give
Soothing joys my life to cheer,
Beauty kind, and friends sincere;
Happy, could I ever find
Friends sincere, and beauty kind.

A fable.

AS Persian authors say, the main
Receiv'd a falling drop of rain.
"Amid the waves, how small am I,"
It cry'd, "here I must ever lie,
Unknown;"—an oyster open'd wide
Her mouth, and suck'd it with the tide:
Condensing there full many a year,
It was at length a pearly sphere;
The oyster, by a diver caught,
Was to the Persian monarch brought;
And now, exalted to a gem,
This drop adorns the diadem.

The retrospect of life; or, the one thing valuable.

RICHES, chance may take or
give;

Beauty lives a day and dies;
Honour lulls us while we live,
Mirth's a cheat, and pleasure flies.
Is there nothing worth our care?
Time and chance, and death our foes;
If our joys so fleeting are,
Are we only ty'd to woes?
Let religion answer, no;
Her eternal powers prevail,
When honours, riches, cease to flow,
And beauty, mirth, and pleasure fail.

Liberty tree. Tune—The gods of the Greeks.

IN a chariot of light, from the regions of day,
The goddess of liberty came;
Ten thousand celestials directed the way,
And hither conducted the dame.
A fair budding branch from the gardens above,
Where millions with millions agree,
She brought in her hand, as a pledge of her love,
And the plant she nam'd Liberty Tree.
The celestial exotic stuck deep in the ground,
Like a native it flourish'd and bore;
The fame of its fruit drew the nations around,
To seek out this peaceable shore.
Unmindful of names or distinctions, they came,
For freemen like brothers agree;
With one spirit endu'd, they one friendship pursu'd,
And their temple was Liberty Tree.

Beneath this fair tree, like the patriarchs of old,
Their bread in contentment they ate,
Unvex'd with the troubles of silver and gold,
The cares of the grand and the great.
With timber and tar they Old England supply'd,
And supported her pow'r on the sea;
Her battles they fought, without getting a groat,
For the honour of Liberty Tree.

But hear, O ye swains, ('tis a tale most profane)
How all the tyrannical powers,
Kings, commons, and lords, are uniting amain,
To cut down this guardian of ours.
From the east to the west, blow the trumpet to arm
Thro' the land let the sound of it flee,
Let the far and the near—all unite with a cheer,
In defence of our Liberty Tree.

Philadelphia, September 16, 1775.



The choice of a husband.—In a letter to a friend.

YOU ask, if the thing to my choice were submitted,
You ask, how I'd wish in a man to be fitted?
I'll answer you freely, and beg you to mind him,
Your friendship, perhaps, may assist me to find him.

His age and condition must first be consider'd—
The rose on his cheek should be blown, but not wither'd;
He should be—but hark you—a word in your ear—
Don't you think five-and-twenty would fit to a hair?

His fortune—from debts and incumbrances clear,
Unfaddled with jointures, a thousand a year;
Though, to shew you at once my good sense and good nature,
I'd not quarrel much, should it chance to be greater.

The qualities next of his heart and his head—
Good-natur'd and friendly, sincere and well-bred;
With wit when he please, on all subjects to shine,
And sense not too small to set value on mine.

No coxcomb who boasts of his knowledge or arts,
Nor stiff with his learning nor proud of his parts;
No braggart who swears he did this or did that,
While his courage all lies in—the cock of his hat.

Let his knowledge and learning but seldom appear,
And his courage be shewn but when danger is near;
With an eye that can melt at another man's woe,
A heart to forgive, and a hand to bestow.

Thus I've try'd to mark out, in those whimsical lays,
The partner I wish for the rest of my days—
Go find out the lad that is form'd to my plan,
And him I will marry—I mean if I can.

But, if it should chance (there's a proverb you know,
That marriage and hanging by destiny go)
Should it happen that heav'n has some other in store,
The reverse of the picture I gave you before—

Should I chance to be curst with a fop or a fool,
Too perverse to be mild, yet too silly to rule,
What then could be done?—without fighting or arg'ing,
I think I would e'en make the best of my bargain :

I'd sit down content with the lot that was mine,
And though I might smart, yet I would not repine :
You may laugh, if you please, but I'll swear that I would
Do all I have told you—I mean if I could.



A charm for Ennui. A matrimonial ballad.

YE couples, who meet under love's smiling star,
Too gentle to skirmish, too soft e'er to jar,
Tho' cover'd with roses from joy's richest tree,
Near the couch of delight lurks the dæmon Ennui.

Let the muses' gay lyre, like Ithuriel's bright spear,
Keep this fiend, ye sweet brides, from approaching your ear ;
Since you know the squat toad's infernal *esprit*,
Never listen, like Eve, to the devil Ennui.

Let no gloom of your hall, no shade of your bow'r,
Make you think you behold this malevolent pow'r ;
Like a child in the dark, what you fear you will see ;
Take courage, away flies the phantom Ennui.

O trust me, the pow'rs both of person and mind
To defeat this fly foe full sufficient you'll find;
Should your eyes fail to kill him, with keen repartee
You can soon put to flight th' invader Ennui.

If a cool *nonchalance* o'er your *sposo* should spread,
For vapours will rise e'en on Jupiter's head,
O ever believe it, from jealousy free,
A thin passing cloud, not the fog of Ennui.

Of tender complainings, though love be the theme,
O beware, my sweet friends, 'tis a dangerous scheme;
And tho' often 'tis try'd, mark the *pauvre mari*
'Thus by kindness inclos'd in the coop of ENNUY.

Let confidence, rising such meanneſſs above,
Drown the diſcord of doubt in the muſic of love ;
Your duet ſhall thus charm in the natural key,
No ſharps from vexation, no flats from Ennui.

But to you, happy husbands, in matters more nice,
The muse, tho' a maiden, now offers advice,
O drink not too keenly your bumper of glee,
Ev'n ecstacy's cup has some dregs of Ennui.

Though love for your lips fill with nectar his bowl,
Though his warm-bath of blessings inspirit your soul,
O swim not too far on rapture's high sea,
Lest you sink unawares in the gulph of Ennui.

Impatient of law, passion oft will reply,
'Against limitations I'll plead till I die ;'
But chief justice Nature rejects the vain plea,
And such culprits are doom'd to the jail of Ennui.

When husband and wife are of honey too fond,
They're like poison'd carp at the top of a pond,
Together they gape o'er a cold dish of tea,
Two muddy sick fish in the net of Ennui.

Of indolence most, ye mild couples beware,
For the myrtles of love often hide her soft snare ;
The fond doves in their nests from his pounce cannot flee,
But the lark in the morn 'scapes the dæmon Ennui.

Let chearful good humour, that sunshine of life,
Which smiles in the maiden, illumine the wife,
And mutual attention, in equal degree,
Keep Hymen's bright chain from the rust of Ennui.

To the graces together, O fail not to bend,
And both to the voice of the muses attend,
So Minerva for you shall with Cupid agree,
And preserve your chaste flame from the smoke of Ennui.



A pastoral song. Ascribed to W. Bradford, Esq.

THE shepherd, of fortune posselt,
May scorn, if he please, my poor cot,
May think in his wealth to be blest,
But I never will envy his lot—
The pleasures which riches impart,
Are fleeting, and feeble, when known,
They never give peace to the heart,
It scorns to be happy alone.
That shepherd true happiness knows,
Whose bosom by beauty is mov'd,
Who tastes the pure pleasure that flows,
From loving and being belov'd.
'Tis a joy of angelical birth,
And when to poor mortals 'tis giv'n,
It cheers their abode upon earth,
And sweetens their journey to heav'n.
How briskly my spirits would move !
What peace in this bosom would reign !
Were I blest with the nymph that I love,
Sweet Emma, the pride of the plain !
Ye shepherds, she's fair as the light !
The critic no blemish can find ;
And all the soft virtues unite,
And glow in her innocent mind.
Her accents are fitted to please,
Her manners engagingly free,
Her temper is ever at ease,
And calm as an angel's can be.
Her presence all sorrow removes,
She enraptures the wit and the clown :

Her heart is as mild as the dove's,
 Her hand is as soft as its down.
 Yon lilly, which graces the field,
 And throws its perfume to the gale,
 In fairness and fragrance must yield
 To Emma, the pride of the vale.
 She's pleasant, as yonder cool rill
 To trav'lers who faint on the way;
 She's sweet, as the rose on the hill,
 When it opens its bosom to day.
 I ask not for wealth, or for pow'r;
 Kind heav'n! I these can resign;
 But hasten, O hasten the hour,
 When Emma shall deign to be mine.
 O teach her to pity the pain
 Of a heart, that, if slighted, must break;
 O teach her to love the fond swain,
 That would lay down his life for her sake.
 Though poor, I will never repine,
 Content that my Emma is true;
 I'll press her dear bosom to mine,
 And think myself rich as Peru.
 With her I will stray thro' the grove,
 And fondly I'll pour out my soul,
 Indulge my effusions of love,
 And find myself blest to the full.
 And oft in the cool of the day,
 We'll ramble to hear the sweet song,
 That vibrates so soft from each spray,
 Where Codorus rolls gently along.
 With flowers I'll crown her dear hair,
 Then gaze on her beauties; and cry
 What nymph can with Emma compare!
 What shepherd so happy as I!
 Thus chearful the moments shall roll,
 Of all my fond wishes possess'd,
 And peace shall descend on my soul,
 And make it her favourite rest:
 Contentment my life shall prolong,
 All trouble and sorrow forgot,
 And time, as he hurries along,
 Shall smile upon Corydon's cot.

Bryan and Pereene. A West Indian ballad; founded on a real fact, that happened in the island of St. Christopher's.

THE north-east wind did briskly blow,
 The ship was safely moor'd,
 Young Bryan thought the boat's crew flow,
 And so leap'd over-board.
 Pereene, the pride of Indian dames,
 His heart long held in thrall,
 And whose his impatience blames,
 I wot, ne'er lov'd at all.
 A long, long year, one month and day,
 He dwelt on English land,
 Nor once in thought would ever stray,
 Though ladies sought his hand.

For Bryan was both tall and strong,
 Right blythsome roll'd his een;
 Sweet was his voice when'er he sung,
 He scant had twenty seen.
 But who the countless charms can draw,
 That grac'd his mistress true?
 Such charms the old world never saw,
 Nor oft, I ween, the new.
 Her raven hair plays round her neck,
 Like tendrils of the vine;
 Her cheeks red dewy rose buds deck,
 Her eyes like diamonds shine.
 Soon as his well known ship she spied,
 She cast her weeds away,
 And to the palmy shore she hied,
 All in her best array.
 In sea-green silk so neatly clad,
 She there impatient stood;
 The crew with wonder saw the lad
 Repel the foaming flood.
 Her hands a handkerchief display'd,
 Which he at parting gave;
 Well pleas'd the token he survey'd,
 And manlier beat the wave.
 Her fair companions, one and all,
 Rejoicing, croud the strand;
 For now her lover swam in call,
 And almost touch'd the land.
 Then through the white surf did she haste,
 To clasp her lovely swain;
 When, ah! a shark bit through his waist:
 His heart's blood dy'd the main!
 He shriek'd; his half sprang from the wave,
 Streaming with purple gore,
 And soon it found a living grave,
 And ah! was seen no more.
 Now haste, now haste, ye maids, I pray,
 Fetch water from the spring:
 She falls, she falls, she dies away,
 And soon her knell they ring.
 Now each May morning round her tomb
 Ye fair, fresh flow'rets strew,
 So may your lovers scape his doom,
 Her hapless fate scape you.

*The libertine repulsed.*

HENCE, Belmour, perfidious! this instant retire,
 No further entreaties employ,
 Nor meanly pretend any more to admire,
 What basely you wish to destroy.
 Say, youth, must I madly rush forward on shame,
 If a traitor but artfully sighs?
 And eternally part with my honour and fame
 For a compliment paid to my eyes?

If a flame all dishonest be vilely profess,
 Thro' tenderness must I incline,
 And seek to indulge the repose of a breast,
 That would plant endless tortures in mine ?
 No, Belmour—a passion, I can't but despise,
 Shall never find way to my ears ;
 Nor the man meet a glance of regard from these eyes,
 That would drench them forever in tears.
 Can the lover who thinks, nay, who wishes me base
 Expect that I e'er should be kind ?
 Or atone, with a paltry address to my face,
 For the injury done to my mind ?
 Hence, Belmour, this instant, and cease every dream,
 Which your hope saw so foolishly born ;
 Nor vainly imagine to gain my esteem,
 By deserving my hate and my scorn.

*The slave.*

THE sun, declining, pass'd the western hills,
 And gentle breezes curl'd the winding rills
 The moon in silent majesty arose,
 And weary negroes sought for calm repose.
 Scorch'd by the burning sun's meridian ray,
 All with'd refreshment from the blaze of day—
 But one unhappy slave, oppress'd with care,
 O'erwhelm'd with grief, and mad with fell despair,
 Forsook the grove. On Afric's burning shore
 He'd left his friends his absence to deplore ;
 His wife, his children, in their native land,
 (Subjected to a tyrant's curs'd command)
 In poverty and wretchedness retire ;
 Nor know the friend, the husband, or the fire.
 Such sad reflexions never left his breast,
 His eyes forgot the balmy sweets of rest ;
 His tongue forgot to sing the songs of joy,
 No more did mirth or love his hours employ ;
 Far from his country, from his native race,
 Far from his little children's much lov'd face,
 And doom'd to bear forever slav'ry's chain,
 To grieve, to sigh, alas ! to live in vain.

O christians ! fiends to our unhappy race,
 Why do we wear those ensigns of disgrace ?
 Did nature's God create us to be slaves,
 Or is it pride, which God's decree outbraves ?
 Had he design'd that we should not be free,
 Why do we know the sweets of liberty ?

He could no more ; but mounting on a rock,
 Whose shaggy sides o'erhung the silver brook—
 Thence tumbling headlong down the steepest side,
 He plung'd, determin'd, in the foaming tide.
 His mangled carcase floated on the flood,
 And stain'd the silver winding stream with blood.

*The public good. An ode.*

DRIV'N out from heav'n's etherial domes,
 On earth, insatiate Discord roams,

And spreads her baneful influence far ;
 On wretched man her scorpion stings,
 Around th' assiduous fury flings,
 Corroding ev'ry bliss, and sharp'ning ev'ry care.
 Hence, demon, hence ; in tenfold night
 Thy stygian spells employ,
 Nor with thy presence blast the light
 Of that auspicious day, that gives Columbia joy.
 But come, thou softer deity,
 Fairest unanimity !
 Not more fair the star that leads
 Bright Aurora's glowing steeds,
 Or on Hesper's front that shines,
 When the garish day declines ;
 Bring thy usual train along,
 Festive dance and choral song ;
 Loose-rob'd sport, from folly free,
 And mirth, restrain'd by decency.
 United, let us all those blessings find,
 The God of nature meant mankind ;
 Whate'er of error, ill redrest,
 Whate'er of passion, ill repress,
 Whate'er the wicked have conceiv'd,
 And folly's heedless sons believ'd—
 Let all lie buried in oblivion's flood,
 And our great cement be the public good.
 Enough of war the pensive muse has sung,
 Enough of slaughter trembled on her tongue
 Then fairer prospects let her bring,
 Than hostile fields and scenes of blood ;
 Since happier hours are on the wing,
 Haste let's promote the public good.
 No more our tears again shall flow,
 Shut are the portals of our woe.
 Bright-ey'd Hope, thy pleasing pow'r
 Gilds at length the present hour,
 Ev'ry anxious thought beguiles,
 Dresses every face in smiles :
 Nor let one transient cloud the bliss destroy
 Of this auspicious day, that gives Columbia joy.

A favourite song. Tune "The son of Alknomack."

THE power that created the night and the day
 Gave his image divine to each model of clay :
 Tho' on different features the God be impress'd,
 One spirit immortal pervades ev'ry breast.
 And nature's great charter the right never gave
 That one mortal another should dare to enslave.
 The same genial rays that the lily unfold
 Give the rose its full fragrance, the tulip its gold ;
 That Europe's fond bosoms to rapture inspire,
 Warm each African breast with as gen'rous a fire.
 And nature's, &c.
 May the head be corrected, subdu'd the proud soul,
 That would fetter free limbs, and free spirits controul !
 Be the gem or in ebon or iv'ry enshrind,
 The same form of heart warms the whole human kind.
 And nature's, &c.

May freedom, whose rays we are taught to adore,
 Beam bright as the sun, and bless ev'ry shore ;
 No charter, that pleads for the rights of mankind,
 To invest these with gold, those in fetters can bind.
 And nature's, &c.



On the rescue of a redbreast entangled in a vine, at the moment a hawk was ready to strike it with his pounces.

THE morning was fair and serene,
 The fields clad in verdant array :
 The birds added life to the scene,
 As they sportively sang on the spray.
 The dew-drops bespangled each tree,
 Each herb, and each flow'ret, with gems,
 The eye was delighted to see,
 How they sparkled in Phebus's beams.
 All nature was chearful and gay,
 Not a creature appear'd to be sad :
 Hilarity hail'd the new day,
 For heaven bade all things be glad.
 As I travell'd with Socius along,
 And, with him, partook of the bliss,
 In an instant my joy was unstrung,
 By a warbler that scream'd in distress.
 In a vine I a red-breast beheld,
 His feet in the tendrils entwin'd ;—
 By pity's soft dictates impell'd,
 To relieve him my soul was inclin'd.
 Oh ! Socius ! I cri'd—quick he flew,
 Without giving time to say more :
 For Socius by sympathy knew
 What compassion but meant to implore.
 That instant, a hawk from the sky,
 Was pouncing to seize on his prey ;
 But pity taught Socius to fly,
 And he snatch'd the poor captive away.
 Then pressing him close to his breast,
 With meltings of joy in his eye,
 Go, captive, he cry'd, and be blest !
 Whilst the bird he restor'd to the sky.



A song.

WHEN clouds that angel face deform,
 Anxious I view the growing storm ;
 When angry lightnings arm thine eye,
 And tell the gathering tempest nigh ;
 I curse the sex, and bid adieu
 To female friendship, love, and you.

But when soft passions rule your breast,
 And each kind look some Love has dress'd ;
 When cloudless smiles around you play,
 And give the world a holiday ;
 I blest the hour when first I knew
 Dear female friendship, love, and you.

FOREIGN INTELLIGENCE.

Constantinople, May 25.

THE character of Selim at length begins to develop itself; and seems, unfortunately for the Turkish empire, to resemble that of his two predecessors of the same name.

Within these few days, no less than four executions have taken place. The sultan seems determined to extirpate all the favourites of his late uncle; and to treat those of his subjects, who are not of the Mahometan faith, with the greatest cruelty.

After the manner of some of the former sultans, he now sallies out *incognito*, followed by an executioner; and lately ordered this minister of his vengeance to cut off the head of a poor Jew, for no other reason, than because some part of his dress resembled that of a musselman's robe.

Hague, August 21.

Accounts have been just received here from Liege, that, on the 18th instant, a tumultuous assembly of the inhabitants of that city, and its district, had surrounded the palace of the prince bishop, and extorted his assent to different demands; one of which was, that the states general of that principality should be forthwith assembled.

An express arrived here also this morning from Maeltricht, with intelligence that a body of several thousand rioters had assembled in the neighbourhood of Verviers, and committed various outrages; but it does not appear what was the immediate motive or pretext for this insurrection.

From Liege we learn, that they have followed on their late revolution there, with embodying a band of patrician guards, to which a company of cavalry has been added.

Paris, August 23.

Three of the Swiss cantons have declared those of their troops traitors, who deserted their colours, under marshal Broglio. Some of them found their way back into Switzerland, but have been refused to be received into any of the cantons.

August 26. This day, being the anniversary of St. Louis, and kept as the king's birth day, the national assembly sent a deputation of sixty members, headed by their president,

to compliment his majesty in the following speech:

"Sire, the monarch, whose revered name is borne by your majesty, whose virtues are this day celebrated by religion, was, like you, the friend of his people.

"Like you, sire, he was friendly to French liberty: he protected it by laws which do honour to our annals; but it was not in his power to be its restorer.

"This glory, reserved for your majesty, gives you an immortal right to the gratitude and tender veneration of the French.

"Accordingly, the names of two kings shall be forever united, who, in the distance of ages, are approximated by the most signal acts of justice, in favour of their people.

"Sire, the national assembly has suspended its operations for a moment, to satisfy a duty which is dear to it, or rather, it does not deviate from the object of its mission. To speak to its king of the love and fidelity of the French, is a business of truly national interest, it is fulfilling the most ardent of their wishes."

His majesty made the following answer to the president:

"I receive with sensibility the testimonials of the attachment of the national assembly; it may always reckon on my confidence and my affection."

London, July 1.

The Romulus of America, gen. Washington, passed, on the 21st of April last, under a triumphal arch erected on Trenton bridge. He was attended by a procession, part of which, consisting of females, dressed in white, preceded him, strewing roses, and singing an ode.

Sir William Howe, when he left Philadelphia, caused a triumphal arch to be erected, under which he walked with his brother lord Howe, both crowned with laurel. We never heard why?

The national assembly of France, and the citizens at large, totally disclaim any countenance to the late riots; and have strictly prohibited any person, or set of persons, whatever, to decide on the fate of those who may be suspected of high treason, by taking the law into their own hands. Such persons are, in future, to be judg-

ed by a committee of the representatives of the nation, till such time as a proper tribunal is fixed.

All the principal towns in France are incorporating a militia of their own citizens, instead of the military, who used to protect them.

August 3. The people in Franche Comte have destroyed all the title-deeds and archives of the nobles.

At Strasburg, great violence has been committed. The chief magistrate was obliged to escape in a load of tanner's bark. The populace forced the town-house, and demolished all the furniture, took possession of 40000 sterling of the public cash, and destroyed many of the archives. The citizens required leave from the comte de Rochambeau to arm, which he refused, as well as to call on the military. The prince de Hesse Darmstadt, colonel of a regiment in garrison, took this on himself, and with four thousand armed citizens, dispersed the mob, several of whom were hanged. In their violence, they got to the vast tons of Rhenish wine, which were preserved there, *en depot*, and waded up to their knees in it.

Aug. 5. The struggle for liberty in France is become almost general; at Dijon, the capital of Burgundy, as well as at Dauphiny and Brittany, the people are in arms: the flame has also reached Anjou; and the people of that province have seized the citadel of Angers, their capital. The duc de Brisac, who was governor of it, had hardly time to escape with his life.

The city of Roan, the capital of the province, from the 12th to the 15th of July, was most dreadfully convulsed. The scarcity of corn was the first cause of the rising.

The troops were ordered to fire, and were but too obedient; several lives were lost, and many people wounded.

The regiment de Navarre did great execution upon the people, and was too fatally seconded by the *marechaussée*, or police guards, who pistoled a great many, and cut down more with their sabres, whilst their horses trampled several to death.

It is true, that many persons of infamous character had mixed with the citizens, and were guilty of the greatest excesses—they went about to

the rooms of all the cotton weavers, and insisted that they should work no more, but, letting their looms stand still, join in plundering the houses of corn-factors and all others, where they suspected there was grain or flour.

The news of the revolution, that had taken place in Paris on the 13th, had a considerable effect upon those who were in power at Roan; and neither the troops or the *marechaussée* received any more orders to shed blood.

The people finding by this time that they were feared, resolved to give a loose to their vengeance. They swore they would have the life of the king's attorney general of the parliament at Roan. Those who intended to deal most mercifully with him, declared they would throw him into the Seine, and drown him.

He had the good luck, however, to escape to a guard house, which would not have been the case, if the people had kept their intentions to themselves.

The vengeance which could no longer affect his person, they resolved to let loose upon his property. They accordingly repaired to his house, which they completely destroyed.

In the midst of the confusion, a messenger arrived with advice, that six thousand peasants, from the neighbouring province of Picardy, were on the march to the assistance of their brethren of Roan.

There are at this moment 15,000 citizens in arms at Roan, who regularly mount guard every day. They have sent an offer to the committee at the town-house of Paris, to send off 4000 men completely armed, to the assistance of that capital, at a moment's warning.

August 6. To the marquis de la Fayette may the present emancipation of the citizens of the commonwealth of France be more justly attributed, than to any other of their patriotic characters. His long residence in England and America gave him just ideas of government—and he has been taught the relative rights of the ruler and the ruled, in the continual correspondence he has kept up with his adopted father, general Washington,—the hero and statesman,

“Who with the enlighten'd patriots

met,

X x

On Schuylkill's banks, in close di-
van,
And wing'd that arrow, sure as fate,
Which "ascertain'd the sacred
rights of man."

A letter from Boulogne, dated August 2, says, "We have had great commotions here. Four houses were totally destroyed, and the commandant of the town, with some general officers, &c. have been very roughly handled by the populace. The commandant is now confined to his bed, in consequence of the wounds he received from some stones which were thrown at him.

"I have been witness to many acts of ferocity in the populace; but this is ever the consequence of their retaliating on those who have long tyrannized over them.

"The intendant had a narrow escape; he was overtaken near Orchio on his flight to Douay, and obliged to make a precipitate retreat from his carriage, and shelter himself, with a servant who accompanied him, among the growing corn; when, night coming on, the search for him was discontinued. His deputy's house was destroyed, and his own chateau had afterwards the same fate. He is said to have returned thither, and perished in the ruins!

"The soldiers here espoused the popular cause, and contributed much to the destruction of buildings, &c. belonging to those who had rendered themselves obnoxious. Among these, the house of M. Martel, who was reckoned immensely rich, is razed to the ground: his books, papers, and even his money, were scattered about the streets, or thrown into the river.

"We have all enlisted, and it was happy we did it that very night, or all the town would have been in flames the very next day. The arsenal having supplied us with arms and ammunition, we are at liberty to do as we please. The soldiers are mixed among us, and are unanimous for the third estate. We treat them well in return. Every one here, even the monks and priests, have the national cockades, white, blue, and red, and the companies of militia have a distinctive riband at their button hole. About fifteen thousand men are raised; the

country is well supplied with arms from the arsenal, and probably we shall continue embodied till the national assembly has settled the great business they have in hand.

August 7. A letter from Mr. Fenwick, British consul at Elsinour, dated August 1, 1789, says, "The Swedish and Russian fleets had a very severe engagement off Oland, the 26th ultimo; and by all accounts the Russians made a running fight of it. Eight of the Swedish ships, sailing badly, could not get into the line, which they say the Swedes broke for the Russians, and yet two of the Swedes are reported to have been dismasted by the enemy. It lasted from one o'clock P. M. until eight o'clock at night, but no accounts are received how it ended. The Russian Squadron quitted Kioge Bay the 30th, and went in quest of their consorts in the battle, so that a fresh one is daily expected between the two fleets. The Danish fleet ran up the Baltic from Kioge Bay yesterday."

August 10. The following official accounts of the tumults at Strasburg, has been sent to the president of the committee of electors at Paris, signed by the commanding officer at that place, dated August 4, 1789.

For some time past the burghers of the town had shewn a sullen discontent at several hardships which they supposed themselves to labour under, and to remove which, they had several times petitioned the magistrates without relief.

The news of the taking of the Bastille, and the riots in Paris, seemed to be the signal for the people to imitate their example. On the night of receiving the information, the town was partially illuminated: of those houses which did not imitate the example, the windows were shattered to pieces.

On the 20th ultimo, the magistrates were informed, that if they did not immediately lower the price of provisions, there would be a riot.

In the afternoon of the same day, while they were deliberating on this information, the townhouse was attacked by a large volley of stones, thrown at the windows, the pieces of which scattered among the magistrates, to their great personal risque, and obliged them to retire.

The riot appearing to increase, all

the chambers of the city were convened, and it was unanimously resolved to agree to all the demands of the populace without reserve.

This resolution was read aloud, and seemed to give very great satisfaction. A committee of the people was in the evening deputed with an address of thanks to the magistrates, praying them at the same time to join in a general petition to the king to confirm the compact entered into between them.

The next morning, the resolutions of the preceding day were again confirmed, and the magistrates signed them.

A large party of desperate vagabonds, however, with an eye to plunder, circulated at the same moment, a report, that the magistrates had rescinded their resolutions, and were again attempting to raise the price of provisions.

The mob instantly assembled before the townhouse. In vain did the council endeavour to undeceive them, by sticking up public notices of the falsity of the report. The fermentation became general, and nothing could resist it.

At six o'clock in the evening, a number of workmen, armed with hatchets, hammers, &c. appeared before the townhouse; another party forced the doors open; while a third set entered the windows by ladders. In a few minutes, every thing valuable was either pillaged or destroyed, the public chest was broke open, and the archives of the city torn and thrown into the street. Before the mob left the townhouse, the cellars were emptied of the valuable wine in them, some of which was drank, and the rest left running from the casks. In short, the townhouse was completely untiled, and nothing left but the bare walls.

On the night succeeding, the private houses of the magistrates were destroyed in the same manner, and the pillage would have become general, but for the arrival of a party of soldiers, who soon arrested about one hundred of the most outrageous, and secured them in prison. Near two hundred more have since been taken up by the armed citizens, who were perfectly satisfied with the resolutions

of the magistrates, and are sincerely for the plunder committed.

The town is now quiet, and the utmost harmony prevails, and the military give very powerful assistance to secure the public tranquillity from the attempts of these desperate ruffians.

(Signed) *Baron de Dietrich.*

August 11. Accounts are much exaggerated respecting the banditti that infest the French roads—no information has been received respecting depredations committed between Paris and Calais, by any of the refugees that have come over by that route.

Aug. 13. It is with much concern we hear, that the valuable northern whale fishery has been greatly interrupted, and is likely to be wholly over-set, by the king of Spain having ordered the commander of his squadron in those seas to remove all ships fishing on those coasts, and not to permit them either to kill whales or seals.

These orders were given to the fishermen with the greatest civility, but at the same in the most positive and decided manner, and with orders to quit the coast in a short, but limited time; offering his assistance to expedite their departure, and with positive injunctions for them not to return again into those seas, claiming them as the sole right of the king his master.

August 27. By the returns made from the different provinces, of the number of troops now in France, consisting of military bourgeoisie and mercenaries, the whole is said to amount to one million and a half.

Aug. 28. The Swedes are preparing for the assault of Fredericksham both by sea and land. The attack will probably be decisive, one way or other. The king is to command in person.

Fredericksham is the capital of Russian Finland, and a garrison of the utmost importance.

In the late running fight between the Swedes and Russians, two frigates of the former power absolutely silenced two sixty-fours of the latter. The duke of Sudermania, with two other ships, were attacked closely by five of the largest Russian men of war; during which time, the duke made fifteen different signals to the vice admiral to attack such ships as were pointed

out before the engagement, but the admiral did not obey the signals, nor fire a single gun: if he had, the duke avers, that he should most assuredly have been master of at least five Russian men of war.

In the national assembly at Paris, on Monday se'ennight, two very material articles passed; the one proposed by M. Target, the other by the comte de Mirabeau.

The former was to the following effect:

"That no citizen can be stopped, detained, accused, or punished, but in the name of the law, and with the forms necessary to it."

The latter established, "that every accused person should be presumed innocent, until he was proved guilty."

Sept. 1. Let those who indulge themselves in ridicule of the French assembly, consider, first,

That they have abolished the game laws, that still disgrace Britain.

That they have abolished tythes that in every part of the southern kingdoms, as well as in Ireland, grind the industrious yeomanry, and oppress agriculture.

That they have abolished all pensions, except those conferred for actual services rendered to the country.

That they have made it an article, that no minister nor civil placeman shall be permitted to sit and vote in the national assembly.

That they have abolished all heriots, fines, recoveries, and other rights of superiority, which are still in this kingdom the subject of incessant hardship and litigation.

That they have declared every citizen, whatever may be his religious persuasion, eligible to every office of state, and to every honour in the gift of the crown.

Without referring to the grand revolution which they have accomplished, who will assert that these things are frivolous?

Sept. 2. The late victory obtained by the Austrians, under the prince de Cobourg, over the Turks, has given to the former the entire mastership over Moldavia and Wallachia.

It is determined that the siege of Belgrade shall be undertaken immediately. The preparations are immense which are now making for this

purpose. Amongst others, are no less than 20,000 pioneers, for the necessary labours of the siege.

In the report made by M. Bergasse, of the plan for the institution of the judicial power of France, it is proposed, that all torture shall be abolished; and that simple death, by hanging, shall be the severest punishment to be inflicted by law.

The punishment of death to be inflicted only in cases of murder and treason.

Confiscation of property, on conviction of felony, to be abolished. If any person shall complain of loss by the condemned felon, he shall, upon proof, have compensation made him, either from the goods of the convict, or from the province.

All the code of criminal laws to be revised, and punishments in every case to be accurately proportioned to the offence.

A letter from Paris, dated August 27, says, "Notwithstanding the great quantity of wheat, which is daily coming to market, bread is still so scarce, that for these three days past, there has not been sufficient to supply half the inhabitants of Paris. The cause is, that for want of wind and water none of the mills in the neighbourhood have been able to work."



AMERICAN INTELLIGENCE.

Worcester, (Mass.) October 8.

The military spirit of this commonwealth was never known so prevalent since the war, as at the present period. A regiment of horse, all completely equipped, and in perfect uniform, belong to this county. They consist of about five hundred men.

New York, October 10.

A letter from Paris, dated August 8, says, "The national assembly have issued a declaration, enjoining the payments of all taxes, duties, and pecuniary charges in the ancient forms, until the feudal system and all the fiscal and local abuses shall have been abolished by the assembly, and a new order of things established.

"Great ravages are committing in Normandy, Franche Comte, and many other provinces; the country seats of the nobles are every where attacked, all their records destroyed, &c.

1789.]

"The grand question respecting the necessity of a declaration of rights to precede the new constitution, has passed in the affirmative by a very great majority; the last amendment offered, was to accompany it with a declaration of the duties of the citizen, which was rejected by 570 against 453.

"Expressions are wanting to point out to you the rapture of the happy people of this country, at so rapid, so glorious a succession of events as have taken place within these three days, and crowned all their noble efforts.

"A new administration, taken from the national assembly, with the declaration of these ministers, that they are devoted to its orders:

"A declaration of the rights of man to be prefixed to the new constitution: and,

"The ever-memorable decision of the national assembly, of Tuesday night, the 4th of August, which gives complete freedom to this country.

"The following among other articles have been unanimously agreed upon in the national assembly. Noble sacrifices to freedom!—

"1. Equality of taxes. 2. Renunciation of all privileges for orders, cities, provinces and individuals. 7. The abolition of seigniorial jurisdictions. 8. The abolition of the venality of offices. 9. Justice to be rendered gratuitously to the people. 10. The abolition of privileged dovecotes and warrens (a dreadful and serious grievance to the French peasant.) 15. The suppression of the *droits d'annates*, or first fruits. The sum paid by France to the pope on this head, amounted annually to 257,133*l.* 16. The admission of all ranks of citizens to civil and military employments. 19. The suppression of the plurality of livings. 25. A medal to be struck to consecrate this memorable day, expressive of the abolition of all privileges, and of the complete union of all the provinces and all the citizens. 31. *Te Deum* to be sung in the king's chapel, and throughout all France. 32. Louis XVI. proclaimed the restorer of public liberty."

Philadelphia, October 24.

The important object of making provision for the payment of

the public creditors, lay with great weight on the minds of congress; but the variety of other business that claimed an immediate attention—and the uncertainty that rested upon the operation of the revenue system, as to its competency and produce, rendered it highly ineligible to take up so complicated, and important a subject, when matters were so situated, that no adequate plans could be adopted; however, to give the most positive and unequivocal assurances of their future determination, on the 10th of September, the house of representatives passed a resolution, to the following purport, *viz.* That it highly concerns the honour and interest of the united states, to make some early and effectual provision in favour of the public creditors of the union—and that the house would, early in the next session, take this subject into consideration—and the secretary of the treasury was directed to prepare and digest, in the recess, the necessary plans for this purpose, to be laid before the house at the session in January.

October 31. The president of the united states arrived at Cambridge, Massachusetts, on Saturday last—where he was received by a third division of the Middlesex militia, consisting of 1000 men, in complete uniform, under the command of the honourable major general Brooks.

The lieutenant governor and council of the commonwealth (the governor being indisposed) escorted by colonel Tyler's light dragoons, with a number of gentlemen, met the president at Cambridge, from whence they attended him to the metropolis.

Between the hours of two and three P. M. he arrived at Boston—it is said his intention was to have entered the town by the way of Charlestown bridge; but at the request of a respectable committee from the inhabitants, and to coincide with the wishes of the people, and the arrangements made for his reception, he was pleased to alter his route, and accordingly made his entry at the south part of the town, amidst the plaudits of an immense multitude of grateful, free and loyal citizens. The bells immediately began a joyful peal. A grand procession was formed, consisting of the civil, clerical, and military professions,

with the various branches of trade, arts, and manufactures—which, with a surrounding concourse, said to amount to upwards of 20,000 persons, attended the president to the statehouse—where the whole procession passed in review before him.

The independent military companies, from thence, escorted him to his lodgings in Court-street—where they fired a salute, and were dismissed. The transactions of this joyous day were conducted without the least accident, or confusion.

L'Active, and le Sensible, two frigates belonging to the division of his most christian majesty's navy, under the command of the right hon. the viscount de Ponteves, were beautifully illuminated in the evening—and fire-works exhibited from on board.

The public buildings of the town were likewise illuminated, and fire-works displayed in the most public streets.

The ship Massachusetts India-man, of 800 tons, has been furnished with the whole of her canvas from the manufactory of Boston.

From a computation of the amount of impost for two or three years last past, and from the proceeds of the custom houses, it is estimated that the impost will nett 2,500,000 dollars per annum. The civil list expenses, including the executive, legislative, and judicial, are estimated at 350,000 dollars per annum.

Account of the late murders and depredations committed by the Indians, in Harrison county, Virginia.

September 19, 1789—William Johnson's family, 4 killed and scalped; 4 killed, 4 captives, horses taken, cattle, sheep, and hogs, killed.

September 22—Mr. Mauck's wife and two children killed and scalped. Cattle and hogs killed, and house burnt.

September 22.—Mr. Statzer's house burnt, with all his household stuff. The family narrowly escaped.

September 23—Jethro Thompson's house burnt, and cattle killed.

September 26—John Simm's house burnt, with part of his household stuff, and horses taken.

(Copy) Tell—B. WILSON, col.

MARRIED.

MASSACHUSETTS. *At Kitteny.* Captain Tristram Jordan to Miss Polly Ferrald.

In Boston. Mr. John Lopaus to Miss Hannah Tuckerman.—Mr. Elijah Adams to Miss Judith Townsend.

RHODE ISLAND. *In Providence.* Metcalf Bowler, esq.

NEW YORK. *In New York.* Mr. Joseph Dubois to Miss Durie.—Mr. William Armstrong to Miss Elizabeth Rosamond.

MARYLAND. *In Baltimore.* Mons. Francis Belloc to Miss Polly Barney.

DELAWARE. *In Wilmington.* Mr. William Loughhead to Miss Peggy Dunlap.



DIED.

VERMONT. *At Hartland.* The hon. Paul Spooner, esq.

MASSACHUSETTS. *In Boston.* Mr. Thomas Gardner.—Mrs. Agnes Bradlee.—Mr. Thomas Saunderson.

CONNECTICUT. *In New London.* Mrs. Dowlett, aged 102.

NEW YORK. *In New York.* Sheffield Howard, esq. aged 82.—Job Sumner, esq.—Mr. John Loudon, shot at a review.—Mr. John Kenney.—R. G. Livingston, esq.—Mr. John Nourse.

Near the city of New York. Mr. Abraham Beekman.

On Long Island. Mr. Hendrick Wynkoop.

NEW JERSEY. Mrs. Elizabeth Witherspoon.

GEORGIA. *At Savannah.* John Bartlett, esq.

NORTH CAROLINA. *Near Newbern.* Colonel Jacob Blount.

VIRGINIA. *In Fredericksburg, August 25.* Mrs. Mary Washington, mother of the president of the united states, aged 82 years.

MARYLAND. *In Annapolis.* John Rogers, esq. chancellor.

In Baltimore. Mrs. Mary Killen.—Mr. Francis Smith. Rev. Mr. Vanhorne.

In Fredericktown. Mr. Samuel Liggat.—

DELAWARE. *In Wilmington.* Mr. Thomas Fleeceon.

PENNSYLVANIA. *In Philadelphia.* John Lukens, esq.—Dr. John Morgan.—Mr. John Bringhurst.

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59. Advice from a matron to a young lady,	<i>ibid.</i>
60. Song—extempore,	330
61. Ode to solitude,	<i>ibid.</i>
62. The fox without a tail,	331
63. Anacreon's XIIIth ode,	<i>ibid.</i>
64. A fable,	<i>ibid.</i>
65. Retrospect of life,	<i>ibid.</i>
66. Liberty tree,	332
67. The choice of a husband,	<i>ibid.</i>
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TO CORRESPONDENTS.

MR. David's account of an extraordinary *lufus naturæ*—Mr. Lucas's letter on the mode of destroying caterpillars—Treatise on the virtues of the red elm tree, by dr. Samuel Latham Mitchill, shall appear next month. A continuation of the correspondence of these gentlemen is requested.

THE following pieces are also intended for the next number—Account of Nathaniel Evans—Essay on poetry—Character of the Egyptians—Remarks on the debt of the united states—Essay on the political advantages of America—Oration in praise of drunkenness—Protest against wearing long hair—Statement of American exports and imports for eleven years—Essay on pride of character—Essay on duelling—Advice to husbands—Estimate of furs exported from Canada, in 1786, 1787, and 1788—Essay on temperance—Essay on republican government—Letter on the use of plaister of Paris, as a manure.

ORIGINAL ode on the American alliance with France—Essay on the liberty of the press—Estimate of the value of the exports of New York for the year 1788—Lewis and Emilia, or the triumph of innocence—Essay on the diversity of interests in the united states—Letter on the advantages of raising sheep, shall be inserted as soon as possible.

IF Academicus will be so kind as to contract his essay, and divest it of its locality, in order to render it more generally useful, it shall have a ready insertion.

THE "character of the Marylanders," requires some slight alteration, which if the author allows, it shall appear in the ensuing number. The performance of his promise of future communications shall be regarded as a particular favour.

CRITO is inadmissible. The American Museum shall never be made a vehicle for the gratification of spleen or malevolence.

THE same reasons which induced the writer of a "letter from a traveller" to desire his name to be concealed, operate with the printer to decline the insertion of the first part of it. If the writer chooses to have it begin at "Every form of government has its conveniences," and allows a few other omissions, it shall appear in next number, or that for December.

R. W's. remarks on slave keeping, require retouching.

HAD the gentleman who sent the "extract of a letter from dr. Williamson, to dr. Johnson," delayed its insertion in a newspaper, until after its appearance in the Museum, the communication would have been esteemed a favour.